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BOOKS — BOOKS

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This Month

THE EDITOR'S PAGE, Bert L. Welch

THIRTY YEARS AMONG THE DEAD, Dr. Carl A. Wickland, M.D.

THE MOUNT OF CHRIST, Arthur J. Burks

LIFE IN TWO SPHERES, Hudson Tuttle

MORE LIGHT AT CHRISTMAS, Clarence T. Hubbard

MY LIFE AMONG THE HEADHUNTERS, Dr. Enid Smith, Chapter 2

THE STRANGE LITTLE GIRL, Rosalind John

ED BODIN'S PAGE

PSYCHIC EXPERIENCES OF "WE, THE PEOPLE"

A CHRISTMAS STORY FOR THE YOUNG IN HEART, Rev. John K. Chaney

NEWS FROM HERE AND THERE

THE HOVERING BETHLEHEM STAR, Mrs. Gladys Clark

HOW SOON IS SOON, Frances Beck

A MIRACLE THROUGH SPIRIT, Ida S. Nason

OUT OF THE FUTURE, Carroll M. Floyd

THE LONDON MISSION INCIDENT, Edward W. Wood

WE LOOK AT SOME NEW BOOKS

December, 1961

The EDITOR'S PAGE



At this season of the year, warm with friendship, it is always a pleasure for Bert and Ruth Welch, Editors of Chimes, to wish you all the happiness and joys of the Christmas Season, and to hope that its spiritual blessings will linger with each of you during the coming year.

This issue again brings us up to the Christmas Season. A time that means a lot of different things to many persons. To the child, it means Santa Claus with his big bag of gifts. Perhaps, like everyone else, he hopes that he will find a lot of "*things*" to satisfy his wants and wishes.

To the adult, Christmas has as many facets as a Tiffany cut diamond, and the sheen and shine of the facets are matters of personal wish, hope, and desire. If he is a merchant, his desire is for a "good" season, meaning many sales at usual profits. If he is a parent, it means the where withal to buy for his children the things that will make them happy. If he cannot buy the extras, he at least hopes that he can supply the necessities.

One may take the whole gamut of peoples' desires and all will be found to be motivated by the personality of the individual, material, maternal or Spiritual, according to his or her basic background.

In these latter years, all the holidays that are a part of man's spiritual background are becoming more and more tinged and colored by the stain of commercialism. Days that are set aside to pay respect to the symbol of the resurrection have become a thing of big business, instead of something stimulating us to remember that life is eternally renewed. It becomes, instead, a thing of commercial impact, with the parades in the great city streets to show off new clothes, its sacred implication being almost completely forgotten.

Mothers Day has become a thing of commercial import, and with any number of special sales and special this and that, its true meaning is nearly lost. Not being a mother, it is impossible to say what a mother thinks or wishes, but living with a mother, for lo these many years, we know by actual conversation that the un-expected, un-heralded visit of the children, with no thought of any thing other than "*love*", is more deeply appreciated than any number of elaborate gifts or remembrances.

A promise was made 1961 years ago by a band of angelic voices that a great gift had been made to the men of earth. That a time of peace and goodwill was to come, and that man should find many things of beauty and import in the future of his earthly school of experiencing.

Almost before the echoes of the Heavenly voices had faded into silence, there were those who failed to grasp the import of the promise of peace, and who set plans in motion to destroy the tiny infant and all that His birth presaged.

During the intervening years, there has been a continuation of that plan and the wish to destroy, and completely erase, any possible benefits that might be the outcome of the birth of the child in Bethlehem.

True, there have been any number of things during the past 1961 years that are of value and world changing. Traffic in human beings is no longer allowed, not openly in the marts of trades at least. But, untold millions are as truly held in bondage, a bondage made possible by the desire to obtain the almighty dollar. We are speaking of those who are slaves to narcotic addiction, to alcohol, and yes, to many other less spectacular but as destructive types of slavery.

We are in a state of war as vicious and destructive as ever was waged on this earth. True, in this "cold war", there is no slaying of men, or destruction of material things. There is, however, a definite force of destruction abroad as evil and more subtle than actual gunfire. We remember the prophecy of the Master, in Matthew, it was stated, "That Men's Hearts Would Be Destroyed By Fear." Actual destruction may affect some of us still a part of earth, but again, we remember the prophecy that the sins of the fathers will be visited upon the sons and daughters, "yea, even to the third and fourth generation".

In past generations, many things have been suggested, planned and even experimented with, to make even a small part of that angelic promise come true. They have failed, *because such changes are not brought about by great mass movements,* or by world shaking revivals. If they were, the supernormal manifestation of heavenly voices would long ago have established once and for all the promised "Peace On Earth".

A dear friend once told us of an experiment that he and several of his friends had made, and why it had failed. They set themselves apart to give a period of a few hours a week, during which they went into deep concentration, directing the force of their united concentration to the minds and hearts of the heads of their city government. Results were apparent from the very beginning. Presently, several of the group were touched with "selfish" desires, and sought to instill into the sessions personal ideas and plans. Result; the whole plan collapsed.

We are not writing a Christmas editorial with the thought that any group set themselves aside to change the world, stop the atom bomb, or restore sanity to the hearts and minds of world leaders. Rather, that we each, *individually,* set our aim to create within *our own consciousness,* the ability to once again hear the song of that Angelic choir, with its promise of Peace and Good Will, and to so completely become attuned, that every man, woman and child we see or speak to during the coming year will wonder *what the power is* that has touched our lives.

We met such a person once, many years ago when he visited our home. His every look, word and thought was so filled with this awesome power and presence, that when he left we felt as though we had been visited by a heavenly messenger. Even today, many years later, to think of him is to feel again the warmth and healing of his love.

Our Christmas message is a hope that every reader of this editorial can and will seek within and in the silent recesses of their inner consciousness, find this message of peace, and that once found, they too may become more vital bearers of the *light that cannot be dimmed.*

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ART THOU LONELY?

Art thou lonely, O my brother?
Share thy little with another!
Stretch a hand to one unfriended,
And thy loneliness is ended.

—John Oxenham

Merry Christmas To All

Thirty Years Among The Dead

by Dr. Carl A. Wickland, M.D.

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Ed Note: Dr. Carl Wickland, M.D., was a member of the Chicago Medical Society, Illinois State Medical Society, American Association for the Advancement of Science, and the National Geographic Society.

The book, published in 1924, was written with the collaboration of Nelle M. Watts, Celia L. Goerz, and Orlando D. Goerz. Of the book, Mr. Wickland writes, in the preface,

"In offering this volume to the public, there is no desire to promulgate any ism or cult, but to present the records and dedications of thirty years experimental research in the science of normal and abnormal psychology, as the same pertains to the obscure problems of a life hereafter, and its relation to human affairs, which all thinking minds must recognize as being of utmost importance."

It is not the purpose of Chimes to reprint all the many cases recorded in this valuable and rare volume, but to present those that are typical of the work done by Mr. and Mrs. Wickland and their assistants, especially those that lead to conclusions regarding obsession, and methods for the treatment of its various forms.

Chapter I
THE INTER-RELATIONSHIP OF THE TWO WORLDS

The reality of an invisible world surrounding the physical world is for many difficult to comprehend, since the mind sphere is often limited to the visible and tangible; however, it requires but little thought to realize the constant change of matter as it occurs in three forms, solid, liquid, and gaseous, in its range back and forth between the visible and invisible.

Visible nature is but the invisible, *the Real*, made manifest through a combination of its elements; science informs us that fully ninety-five percent of vegetation is derived out of the air, or atmosphere. Is not mankind living at the bottom of an invisible ocean, the atmosphere, which is even more important to physical existence than any of the visible physical substances, since life can continue but a few moments out of it?

Nitrogen gas, constituting the greater bulk of the atmosphere, enters vitally into vegetable and animal growth and existence. Hydrogen and oxygen gases are constantly changing from a state of invisible vapor to visible and solid form. Carbon offers another example of similar transformation. Sounds, odors, the thermic law of heat and cold, and multitudes of other phenomena, ranging from the infinitesimal electron to the energy which moves the planets and suns, are all intangible, invisible factors.

All activities, whether chemical, vital or mental, operate invisibly, as observed in chemical affinity, in energy, in plant life, in inaminate life, in intelligence and mentalization. So, in every department of our manifest physical nature it is evident that all elements have their root and permanence in the invisible.

Thus, when we realize that the *objective* world is only a combination of *invisible* substances and forces, the existence of an unseen world is readily comprehensible. Considering the wonderful advancement of science into the field of nature's finer forces, it is inconceivable that any thinking mind can fail to recognize the rationale of the independent existence of the human spirit apart from the physical body. No subject has been better authenticated through the ages and in all literature than that of spirit existence and a future life.

"In our times, no one denies the real existence of spiritualistic facts, except the few who live with their feet on the earth and their brains in the moon," wrote G. G. Franco, S. J., in "Civilta Cattolica". "Spiritistic phenomena are external facts which fall within the range of the senses and can easily be observed by all, and when such facts are attested by so many well informed and credible witnesses, it is useless, as well as foolish and ridiculous to fight against proved existence. The facts remain assured, even for reasonable men."

The spiritual world and the physical world are constantly intermingling; the spiritual plane is not a vague intangibility, but is real and natural, a vast zone of refined substance of activity and progress, and life there is a continuation of life in the physical world. On the physical plane of expression, the soul obtains knowledge through experience and contact with objective things, and intelligence finds itself by manifesting through physical organs; in the spiritual plane, progression of the individual continues, the mind unfolding along lines of reason, through spontanity of service, the attainment and appreciation of high ideals and an ever broadening conception of life's purpose.

The change called "death", universally regarded with gloomy fear, occurs so naturally and simply that the greater number, after passing out of the physical body, are not aware that the transition has been made, and having no knowledge of a spiritual life, they are totally unconscious of having passed into another state of being. Deprived of their physical sense organs, they are shut out from the physical light, and lacking a mental perception of the high purpose of existence, these individuals are *spiritually blind*, and find themselves in a twilight condition, the "outer darkness" mentioned in the Bible, and linger in the realm known as the Earth Sphere.

Death does not make a saint out of a sinner, nor a sage of a fool. The mentality is the same as before, and individuals carry with them their old desires, habits, dogmas, faulty teachings, indifference or disbelief in a future state.

Assuming forms which are the result of their thought life on earth, millions remain for a time in the earth sphere, and often in the environment of their earth lives, still held by their habits or interests.

Those who have progressed to the higher spirit world endeavor to enlighten these earthbound spirits, but the latter, due to preconceptions concerning the hereafter, labor under the delusion that the departed are "dead", or are "ghosts", and often refuse to recognize their friends or to realize their own condition.

Many are in a state of heavy sleep, others are lost or confused; troubled minds may be haunted by fear of the strange darkness; those conscience stricken suffer in anguish or remorse for their earth conduct; some impelled by selfish or evil inclinations, seek an outlet for their tendencies, remaining in this condition until these destructive desires are outgrown, when the soul cries out for understanding and light, and progressed spirits are able to reach and aid them.

Lacking physical bodies through which to carry out earthly propensities, many discarnate intelligences are attracted to the magnetic light which emenates from mortals, and, consciously or unconsciously, attach themselves to these magnetic auras, finding an avenue of expression through influencing, obsessing or possessing human beings. Such obtruding spirits influence susceptible sensitives with their thoughts, impart their own emotions to them, weaken their will power and often control their actions, producing great distress, mental confusion and suffering.

These earthbound spirits are the supposed "devils" of all ages; "devils" of human origin, by-products of human selfishness, false teachings and ignorance, thrust blindly into a spirit existence and held there in a bondage of ignorance.

The influence of these discarnate entities is the cause of many of the inexplicable and obscure events of earth life and of a large part of the world's misery. Purity of life and motive, or high intellectuality do not necessarily offer protection from obsession; *recognition and knowledge of these problems are the only safeguard.*

The physical conditions permitting this impingement are varied; such encroachment if often due to a natural and predisposed susceptibility, a depleted nervous system, or sudden shock. Physical derangements are conducive to obsession, for when the vital forces are lowered, less resistence is offered, and intruding spirits are allowed easy access, although often neither mortal nor spirit is conscious of the presence of the other.

This encroachment alters the characteristics of the sensitive, resulting in a seemingly changed personality, sometimes simulating multiple or dissociated personalities, and frequently causes apparent insanity, varying in degree from a simple mental aberration to, and including, all types of dementia, hysteria, epilepsy, melancholia, shell shock, kleptomania, idiocy, religious and suicidal mania, as well as amnesia, physic invalidism, dipsomania, immorality, functional beastiality, atrocities, and other forms of criminality.

Humanity is surrounded by the thought forces of millions of discarnate beings, who have not yet arrived at a full realization of life's higher purposes. A recognition of this fact accounts for a great portion of unbidden thoughts, emotions, strange forebodings, gloomy moods, irritabilities, unreasonable impulses, irrational outbursts of temper, uncontrolled infatuations and countless other mental vagaries.

The records of spirit obsessions and possessions extend from remotest antiquity to modern times. Dr. Tyler, the noted English Anthropologist, in his "Primitive Culture", says: "It is not too much to

(concluded on page 24)

The Mount Of Christ

by Arthur J. Burks

While I knew that Josephine Rossi would never quit, even after she made the transition, *which she has not* — nor allow her Puerto Rican Foundation to slip into desuetude, I ran down the rumor that she had closed shop. As with many such rumors, the word "rumor" was a misnomer. There is another word for such reports. I seldom use it, and never the first time in a magazine.

I am here in San Sebastian as I am frequently in other places where people of vision follow their visions to exalting goals. I am a kind of messenger among groups of every sort, not bringing them together, seeking to induce one to become like another, but having a vision of my own which sees every new and old avenue to the Father as the divine right of its originators and "disciples" and therefore as deserving every kind of help.

For this purpose, I heed requests from everywhere — the two latest being from England and Sweden — to look at problems of groups and to do akashic record studies for members and friends and relatives of such groups.

So, I came to San Sabastian to see what miracles Josephine Rossi has wrought. And, unless thousands of people have been deluded, I find her and her closest associates loaded with testimonials of the healed. They are Cosmic Healers. They do not lay on hands, but show the sick how to place themselves in the cosmos so that cosmic healers, visible and invisible, may help them to harmonize their imbalances.

"I was too filled with pain," said one woman, "to lie down or stand. So, on the Mount of Christ, in the shed where miracles have occurred down the years, I sat with my back against an upright and waited. Reverend Rossi came and did something, helped to concentrate the efforts of the physicians, I think, and I came walking down the mountain on my own two feet. I had been taken up in a crawling jeep, whose driver had to be so careful of me in my agony. I needed operations, but material physicians had said I would die of them. The invisible ones did not concur. I smelled anesthetic and was aware of several invisible doctors moving about me with



Rev. Josephine Rossi

such speed and efficiency, such knowledge and love, as no earthly physician ever manifested, even with all love in him and the best of intentions. I had a great gash in my abdomen from a past operation. It had never healed. This suppurating horror, the invisible physicians treated gently. By the time I had come back down the mountain, the pain had ceased, the suppurating had stopped and the wound had become a tenth of its immediately previous size."

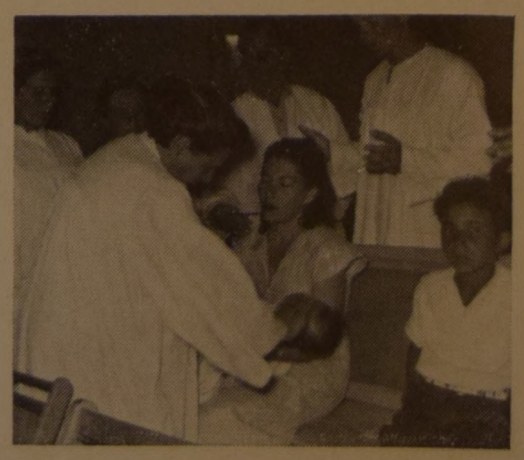
Whether it happened as the patient saw it, there is no doubt that remarkable healings *have* taken place on the Mount of Christ. Nor is Reverend Rossi herself gullible about such healings.

"I believe little I hear," she told me, "and less that I see. But down the years, eleven of them spent developing the 234 acres occupied by the Foundation here, I have never been mislead by my master physicians. There have been some who were not healed, whose needs must be supplied by material physicians, surgeons or other earthly healers. For, as earthly healers sometimes team up with invisible healers, of whom they may be wholly unaware, so, sometimes, invisible healers need the help of fleshly hands and hearts to work out their cures. Man himself, including healers, remember, is part of the cosmos."

When one rises in The Temple, near the main buildings at the foot of the Mount of Christ, to give testimony as to healing — either on the Mount or beside the Quebrada (creek) in the far-down ravine, the creek of brawling, smokey waters, or in The Temple itself, Reverend Rossi demands *proof*. Fifty thousand, at a conservative estimate, have come to the Rossi Foundation during the past eleven years of the Reverend's tenancy and unique mediumship. Many have been healed, though there is no complete record, because she and her helpers have been too busy to keep books. Also, those who have been healed so rarely report fully of subsequent progress, leaving it to others to tell it later at the Foundation. But, there have been documented cases.

There was a boy with leukemia who was healed in The Temple itself, where the drawings of Masters line the two side walls and an exquisite painting of Jesus rises on the wall behind the table-pulpit. I talked there and listened to solemn, sincere testimonials. The boy with leukemia was so obviously healed that the material physician who had been keeping him alive — for some reason he did not know, save perhaps that the Father's Glory might be shown in him — said, "it's a miracle. I claim no credit myself. All credit should go to the workers of miracles . . . "

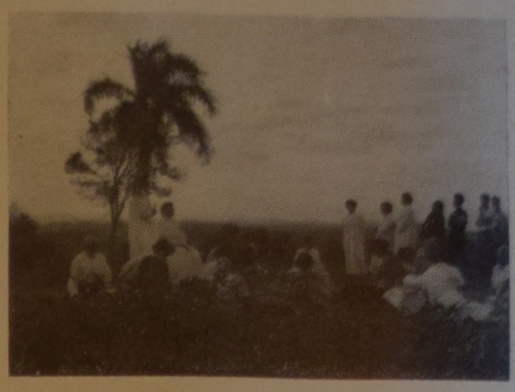
"That doesn't refer to me or my helpers," says Reverend Rossi, "but to the Masters, Cosmic, Ascended,



Rev. Rossi, working with the sick.

Ancient Ones of many grades and degrees of knowing, Who center Their efforts on the Mount of Christ."

I walked the rough trail and road to the Mount of Christ myself. "Patients-pilgrims" were already



On a mountain, at the Foundation.

ahead of me and some came on behind, though it lacked half an hour of being service time. One by one, two by two, they marched down into the deep ravines, up steep approaches, until they reached the concrete cross which shines in the sun, glows under the stars, weeps tears for the suffering when rain cleanses the Mount of the discarded ills of the erstwhile sick. Protestants halted at the foot of the cross, crossed their arms and bowed deeply. Catholics crossed themselves. Then those who had come to be ministered unto, walked to the shed nearby, in which there were far too few rough benches. There, on benches, in the grass, on wet black earth (this earth certainly is one of the great natural riches of the Mount of Christ) the ailing lay supine, feet apart, pointed toward one side of the shed, fully relaxed. There they waited for the ministrations of the Invisible Ones and for the coming of Reverend Rossi. She came after the sick had lain for an hour or more, and touched each one with the balm of her presence. She touched none physically, but blessed each one, closed her eyes and saw each one successfully receiving cosmic healing, washed from her hands that which she had helped take out and call out of their bodies — washed without water in the healing atmosphere of the Mount.

The Mount of Christ, all of the acreage of the Foundation, is covered with natural plants, trees, herbs, shrubs, grasses. Reverend Rossi has collected plants from wherever else she has visited in her making-known of the Foundation to the world, near and far. No jungle anywhere is thicker than that of the Foundation, in which cocoanuts abide with breadfruit, oranges with bananas, red and white, guayaba with caimeto, lemons with palmettos, jobos with nameless medicinal herbs — nameless because only Reverend Rossi, so far as is known, has used them for healing.

(continued on page 22)

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LIFE IN TWO SPHERES

by Hudson Tuttle

Conclusion

CHRISTMASTIDE IN THE SPHERE OF LIGHT

To some, the years are hours; to others, centuries long. What a prophecy of the future life when time is not measured by waning moons or oft recurring suns, but by accomplishments! The actions done, the thoughts woven into life, these count, while breath fades into the pulseless air.

Gathered on the Portico of the Sage are a group of sympathetic friends at this Christmastide, for in the higher realms, the ways of earth are lovingly preserved for memory's sake. As on earth, so in the spheres. The old year closes, the new year dawns, as bright and as beautiful as countless years have dawned before. Hearts may throb and break, or over-flow with joy, yet the relentless march of the years go by. What is gone is gone forever, but a delicate perfume lingers in the sunny valleys, and golden light is reflected from the mountain summits of the past!

One of the circle gathered at the Portico was receiving a great deal of attention from her companions, as they sat under an arbor formed of trailing vines, laden with blossoms. The bright waters of the lake came up to their feet, and swept away to the remote sky line. Over the waters was an arched sky, flecked with soft clouds. The breeze fanned them with refreshing coolness, and above them towered a beautiful palace, fashioned of precious stones, polished in facets and angles, or rounded into domes, as though plastic beneath the touch of a master builder.

She sat, happy and joyous, her face radiant. A more charming group could not be imagined, for the divine radiance of perfected lives shone from every face. If they had ever been wrinkled by care, pinched by suffering, soiled by contact with sorbid things, unselfish love had washed it all away, and left the shiny glow of spiritual excellence.

They called her Mona, a name by which she was baptized into spirit life at her second birth. "You say," she said, "That a year has passed since I came to you. A year, and I am scarcely awake yet? I expect, every moment, to arouse and find that this beauty and joy has vanished."

One of the sitters replied, "Your experience is like ours. We pass through the gateway of death, and arise weak and helpless from the ruin of the physical body. The change is so great we are dazed by the transformation, and months and years must sometimes go by before we become accustomed to our surroundings."

"I remember well." replied Mona, "the days *before* my coming here. That means death, does it not? I remember how much I suffered, the nights and days of pain, but I do not remember in the least the departing moments. I must have slept, for when I awoke, you were all around me, and we floated away until we came to this delightful abode.

"It is merciful that pain places the cup of forgetfulness to the lips, and anaesthetizes the mind, so that the great transition may take place in the calmness of unthinking rest. When the celestial body emerges from the terrestial, and when the terrestial eyes are closed on earthly things, and the terrestial ear is deaf to earthly sounds, then the celestial vision becomes clear, the celestial ear becomes acute to the sweet harmony of the spheres, and the spirit is fully awake to the new world around him.

"Yes, I remember well. My thoughts go back to the earth, and my heart continually yearns for those I have left behind. You know I have a husband and little boy there. Can I not return to them? It was a pleasant home, and I long for my loved ones there."

"You can return there now, because your thoughts produce the magnetic stream which will bear you there. That you have not been there before was simply because you did not think with sufficient intensity. I will go with you," replied Albreda, placing her arm around Mona's waist. "But, before we go, I wish to prepare you, so that if things are not just as you left them, you will not be disappointed. Remember, when you enter the earth sphere, you will become subject to earthly influences, and grief and regret will take the place of the joy that now fills your soul."

"And will this grief remain? Can I not cast it aside?"

"When you rise out of its sphere, it will depart, but it will wring your heart sorely while you remain."

"Then we will go, and I thank you all, and Albreda, how can I ever express my gratitude to you for your kindness?"

With the thought, they arose, their arms still entwined, and glided as a beam of light, moving swiftly past the head-lands which overlooked the earth. They soon reached the cottage where Mona had lived, overlooking the winding river, which reflected the rocky cliffs and woody shore of its further bank. Children were at play on the steps, and a sweet voice floated out of the open door, singing an old familiar song. The children were discussing the wonder tales of fairy land, as children have talked since time began. But Mona's child was not among them.

Mona and Albreda passed through the doorway, into the familiar parlor, which remained unchanged. Mona threw herself in the big armchair, in which she had rested during the early stages of her last illness, and a flood of memories came pouring in upon her. She was no longer a spirit, but bound to earth by its countless memory ties. Here was her old home, fashioned and decorated with her own hands, and replete with attractions which heaven, now dim and blotted out, could not furnish.

She gave full sway to her bitter grief, which her attendant did not seek to assuage, for she well knew that it was best for tears to fall on the blazing embers of earthly emotions, and thus bring to pass, more surely, their final extinction. She came and laid her hand on Mona's forehead with a soft magnetic touch, which spoke more eloquently than words, of her deep sympathy.

"Oh, Albreda, I cannot bear it. You told me, but I did not, could not believe or understand. I saw that you all shrank from entering the earth-sphere, but I did not know that it brought you pain."

"None of us escape the burdens imposed by earth-life, and to reenter its sphere is to take on again its conditions, and feel the influence of old environments. If we come to earth, it is only in fulfillment of some duty, or on some errand of mercy, and not from choice."

"My husband and child! I ought to find them here. They ought to come to meet me with kisses and smiles."

Then, the lady whose voice had been heard entered and busied herself with arranging the room. "Will she not think us rude to have entered her home unannounced?" whispered Mona.

"No, she cannot see us and does not know that we are here. I read from her mind that your husband is not here. This is not bad news, for he has passed to our side."

"Is he dead? I mean has he too been born a spirit?" Mona cried in joy, springing from the chair.

"Yes, he has been in spirit for the past six months."

"For six months, and I have not known of it. Why has he not come to the palace by the sea?" cried Mona.

And, Albreda gently replied, "You knew it not, because you have not been able to approach this sphere, and he has not come to us because, as I understand it, he was not of our sphere of thought."

"And, shall I never see him again?"

"That depends upon his attainments. If he is baptized in the light and truth as you are, he will reach us. But, if he is stained with earth life, then he will not leave the scenes to which he is attracted, and there will remain. But, not forever, for he may be led to the light, and then it will be blessed for you to meet. I would not do so now, for he would fill your life with the burdens of the life from which you have escaped, and hold you on the torture wheel of regret."

"But, my child! He lives, or if he too is spirit, will he also be kept from me by this iron wall of repulsion?"

"A child can have no such repulsion for its mother. Your child lives in earth life, but not here. You shall see him, but I must say to you, bind tight your heart, for it will ache and be sorely pressed. The sad story is not yet told in its saddest part."

They glided out into the sky and passed to a city, where they saw a little boy, dressed in rags, with thin pinched face, crying a bundle of papers for sale. Few purchased, and many went by in silence. No one saw through the outer appearance to the soul of the boy, or thought of him other than as a street gamin, to be jostled by day, and at night to sleep in the street or under the shelter of an empty box.

Mona rushed to him, and throwing her arms around his neck, called his name over and over again. He felt her embrace less than the bend-

(continued on page 24)

REV. HARRIET RAE SMILEY

Spiritual Analysis

3 questions

LOVE OFFERING

Self Addressed Envelope



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More Light At Christmas

by Clarence T. Hubbard

The Light of Christ illumines all at Christmas. So much so that the Light of Man shines its best during Christmastide.

"Light, and More Light" has ever been the instinctive quest of mankind, and still is. Symbolic indeed is the fire of the hearthside, the church taper, the ornamental lantern.

The evolution of the substance of "Light" has led to the further expansion of spiritual light. As corporeal invention with light progressed, mankind had better illumination with which to read, study, and understand the truer Light of God Almighty.

The first early settlers in New England, aside from the fireplace glow, used an upright splint inserted in a block of wood to obtain slight additional illumination. Either a birchwood or pine splint was selected. These resinous splints burned better when slanted, which led to the creation of no end of iron convertibles.

After a few Christmases, the rushlight taper was invented, which like a cord could be reeled. This led to silver wax jacks, both utilitarian and beautiful. Candles, open pan lamps, grease lamps, finally fluid lamps, contributed to the processional of artificial lighting devices.

Actually, it was the search for "light" which opened up America's industrial opportunities. DaVinci did experiment with a metal chimney, but Argand, by luck or guidance, when experimenting with a broken bottle, discovered the draught control of a chimney lamp. The capillary action of a wick came, then gaslight and electricity. "Light, and more Light", has ever been an inspiration to mankind in its climb upwards from darkness.

Christ Jesus declared — *"I am* the Light of the World." The *light* of the Father, the very essence of *All*, man must accept and use as the real and valid illumination, or spurn its timetabled gift and invite complete darkness.

Christmas turns up the Wick of Illumination. But, it is the permanent, day in and day out response to "light" and "more light" which is the Divine Message of Christmas.

God has been patient, mankind recalcitrant. All lifestreams must continue to be allowed "free will". *God never forces.* Everything in God's Kingdom, nevertheless, is on a progressive scale. The Ascended Masters never rest. The Light of Christmas is intended to be the Light of Man. A Light by which man either Ascends or Descends by his own choice.

Coming at the darkest month of the year, the cheer of Christmas is manifested by both artificial Light and Spiritual Light. One is meant to lead to the other. Candles, lanterns, hearthfires, are all pictureized on Christmas cards. They symbolize the expansion of the true Light of Christmas, the raising of one's soul and heart to the heights of celestial joy and promise.

The decoration of houses, and trees, and business institutions with electric lights, may seem wholly material, but these contributions do help to arouse the glow of the heart and lead its response to things more secular. Candle light services are becoming more and more the thing with churches of all denominations. The illumination of church entrances, and steeples, casts a spell of sacredness. The friendly fire in the fireplace is something at which one can often gaze and be blessed. In the old country, farmers in the valleys, march back and forth on Christmas Eve, carrying torches, not fully knowing, perhaps, just what they are doing, but it is all part of the constant struggle for "light, and more light".

With libraries, homes, even automobiles, well illuminated by electric lights, today's lifestreams can read more and more of scriptural interpretations, of metaphysical enlightenment, of inner teachings offering "light" to all who will search.

The very ingenuity of our forefathers was kindled in the challenge to produce "more light". Candle holders, hooked grease lamps, ornamental fluid lamps, whale oil lighting devices, invited symmetrical craftmanship by glass moulders, pewter masters, brass artificers, tinsmiths, and iron fashioners. It lead to the discovery of oil, now one of our greatest assets to prosperity. Also to natural gas. Electricity, a deeper substance than most realize, now has become the forerunner to electronics, the lever of a new phase in the upward march to "light, and more light".

Light is the goal of all. Even as short a time ago as the birth of Abraham Lincoln, he gained his wisdom by reading in the glow of a fireplace. Today, we already have particularized light which will penetrate under water, emendated street illumination, and light that photographs the interior of a human body.

It appears that we have won the fight over the Dark Ages in the progress of artificial illumination. It cannot be said that we have fully gained the effulgance of the Light of Christ, whom we especially worship on His birthday. *It is this Higher Light towards which the lessor Light points.* The soft colored bulb of electricity, a far contrast to the lamp of tin used by the early settlers, giving faint illumination from scraps of fat, could never have been created without the Light of God. We have been quick to reach for that which has blessed our own comfort.

Now, at Christmas, it is our time to *give*. No better gift than the radiation of the Light of Christ Himself can be conceived. Here is a Light which penetrates the darkness of Human Greed, Selfishness, Stubborn Habit, Indifference, Personal Will, and all the other stygian corners of our outer selves. Christmas blazes with the message of *"Light, and More Light"*. Already blessed with advanced light for reading, light for the preservation of eye fatigue, light which has unfurled a prosperous nation, light which has enabled us to study history, to research into the depths of mankind, *we need only now to consecratedly use this Light of the Masters to illumine our hearts and souls in a demonstration of Spiritual Illumination, thus alleviating all the suffering brought on by the darkness of human ignorance. Christmas is the time to call down and anchor LIGHT, AND MORE LIGHT.*

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MY LIFE AMONG THE HEADHUNTERS

by Enid S. Smith, Ph.D.

Chapter II

Because of the many breath-taking sights and silences of India, a visitor there never lacks for thrills, which hop-scotch up and down his spine. Among other things, we wanted to see the anticipated miracle workers among the Hindus, and later, if possible, those of Tibet, who are unrivaled in wisdom. We felt all of this would lead to a better understanding of Oriental life, and give us a better background for our work in headhunter land.

So, donning my large white solar cork hat for protection against the blazing sun, I hastened forth to visit a recently acquired missionary friend, enjoying the unaccustomed sounds of the birds in the adjoining forests, the conversation of the women working in the rice fields, and the creaking of a passing ox cart. A lizard lay on the ground beside the path, but scurried away at my approach, seeking safety in a nearby banana tree. A crow in a guava tree looked into a bungalow window, likely to see what brilliant object it might steal. Other crows perched on the backs of buffalos working in the wheat fields.

Not forgetting the training the unseen friends in spirit had given, I made known my request to my friend, asking that I might see some of the wonders of the East, so like those of the Bible, such as the withering of the fig tree. She, of course, knew the story of the Master Jesus, who cursed the fig tree because it bore no fruit when He was hungry. It withered away, and the disciples, returning the following day, reminded Him of the tree they had seen, withered from the root up.

My friend said that she wondered if the story had actually happened, or if it just got in, like some of the other stories regarding miracles. I assured her that from a scholastic standpoint, it was an actual happening, no myth, nor was it merely the imagination of historical writers, but a demonstration of power seen even today, the same power used by the Master Jesus. He had learned control over the elements, plants, animals, and human kind. Moreover, we read in the Apocryphal New Testament that, as a child, Jesus had power to mold clay birds and impart life to them, which caused them to fly. It is also recorded that, as a very young child, Jesus caused, by the use of this same power, the death of some of His small playmates who had displeased Him. But, when He observed the grief of their parents, He restored the children to life. Thus, He learned the power of thought, and found that it can destroy as easily as it can create. Years later, high spirit teachers told me that these stories were true as related.

The friend said that somewhere she had seen pictures of yogis destroying certain fruit trees, by causing them to wither. I mentioned that I had heard of the same phenomenon of fruit and plant destruction near Lahasa, within the Great Lhama Convent. She assured me that she left all such things alone, and gave herself entirely to the mission work. After she had shown me around the premises, and explained some of her work, she mentioned the transformation of lives through the philosophy and religion that had been brought them, the improvement in living and working conditions of whole neighborhoods, even to the raising of better rice, and the use of animals to supplement the work of human beings. Elephants had been trained to work in sawmills, with fewer accidents and with greater efficiency than men. They were even trained to keep flies off the babies of working mothers, and in the mothers' absence, guard the children from harm, often lifting them in their trunks when ox carts and trucks came along.

Finally, she gave me the address of an old perfume maker, a Swami who could do strange feats, and admitted that when she was young, she too had been interested in such people. I was grateful and departed to find the Swami. His name was Ananda, a perfume wizard who lived on the lane called Delight. He dearly loved flowers, and upon request, could faithfully reproduce any scent desired. Also, he could cause ones' skin to give forth any fragrance mentioned.



Indian elephants, with some of the children.

Within his simple dwelling, where he sat upon a tiger skin on the floor, I made known my request. He gazed steadily at me, then bade me sit on a "morah" opposite him. Presently, he said, "A big salaam, Memsahib! The blessed dead are standing about you. I see that you too work to demonstrate the power of God. You have sown many lovely seeds, unselfishly, and in time will reap a harvest of joy. The silence makes music you can hear, and when you work, you are a harp through whose heart the whispering of the hours turns to song. But enough. Hold up your handkerchief and make your request."

"Attar of roses, please sir." I replied, "and thank you." He did not touch the handkerchief, but to my great surprise, the sweet, strong scent of attar of roses came from a corner of the linen square I held out.

"Can you make heliotrope?" I inquired, pointing to another corner. At that instant, in silence, the lovely, rich scent of heliotrope came from the indicated spot.

"And gardenia, Sir?" And the scent of gardenias burst forth from the third corner of my handkerchief. "Fine", I complimented. "And now for one more. You choose it Sir." Immediately the scent of orange blossoms shot forth from the fourth corner. Then, he said, "Memsahib, smell your right arm now." As I did so, the scent of jasmine exuded from my flesh.

"You know, Memsahib," he continued, "many people can also obtain food out of the atmosphere, and need not consume vegetables or fruit, and certainly not meat. How can the nations of the world expect peace when they are flesh eaters, and like cannibals. I could tell you, Memsahib, of a great surprise that will come to the world soon, the bloodiest war of all history."

There was a thoughtful silence for a moment, then he said, "The

(continued on page 18)



Dr. Enid Smith, on her pony, in front of some of the Naga huts.

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The Strange Little Girl

by Rosalind John, copyright, 1961

The date was December fourteenth, nineteen hundred and sixty. Christmas magic already filled the world that waited breathlessly — Only eleven more days! The Spirit world, also, waited.

On this night, I lay in my bed, definitely aware of loving, spirit friends all about me, as I drifted into one of the most beautiful dream-projections that I have been able to recapture and bring back into waking consciousness.

In this dream, I found myself in the enchantingly beautiful home of Jim Tilden, my guide. I was happy to find my father and mother present with their adopted spirit children — golden-haired Gabriel Paul, about four years old, and lovely brown-haired Helen Annette, a tiny baby.

Then I became aware of yet another child — a strange little girl I had never seen before. Immediately, came the distinct impression that she had "passed over" from Germany. A *very* attractive child, she was about seven years of age, with dark hair that grew almost to her hips. It was parted in the middle and combed straight down her back in a beautiful simplicity which set off her sweet, solemn face and thoughtful, rather sad eyes of soft, blue-gray.

Her dress was a simple, dark woolen, over which she wore a crisp, white pinafore. Then I noticed the odd, old-fashioned, white stockings and the black patent-leather "mary jane" slippers. This little spirit girl was a grave child and found many household tasks to keep her small hands busy — never, never permitting herself to play or to smile.

Jim came over and sat beside me as I watched the strange little girl. I could feel my love going out to her — yet, for some reason, I held myself aloof, perhaps fearing to intrude. At that moment, the child must have sensed my thoughts, for she turned from her tasks and came over to me. A bit shy, she began showing me her big, "wiggly" tooth, an upper front one. Looking up and pushing her tooth back and forth vigorously, the little girl confided to me, "This tooth is coming out!"

Somehow, this tooth did not look like a baby-tooth to me, so, drawing the child close, my heart melting to her sweetness, I said, gently, "Oh, isn't that a new tooth? Maybe you shouldn't wiggle it." To this, she replied gravely, "Oh, no — It's really a *very* old tooth. I'm going to pull it." Then, she shyly drew away and went to find some other task. She swept the floor, did the dishes, dusted the chairs — and Jim smiled an odd smile as he explained to me how the child apparently could not be happy unless she were at endless chores.

The child did not speak English. Strangely, I remember how our conversation took the form of telepathic interchange, and we seemed to understand each other perfectly, in spite of the language barrier. While I do remember the little girl speaking to me in a strange jargon, her words came into my mind, seeming to turn immediately into *English* thought-forms. It is difficult to explain.

The day after the dream, I could hardly wait to make contact with my guide, Jim, intending to ask about the child; but Jim anticipated my question and opened the communication with, "My girl is German."

"My dream?" I queried. "But, she isn't really *your* child, is she?" (Note: This would not seem possible as Jim was French born, of a French mother and an American father.)

Jim seemed amused. "Hardly," he replied. "She 'came over' a few days ago, and I took her for my own."

"What is her name, Jim?"

"Constie Vanderhook. It is for Constance," Jim explained.

"But, Vanderhook sounds more like Dutch than German."

"I think she is Dutch, but lived with a German family," said Jim. (Constie may have been a displaced child or an orphan. However, Jim made every effort to find Constie's parents in Spirit and could not. Constie remembers nothing at all about her *real* father and mother.)

A few days later, I talked with Jim again and was informed that Constie was "a foster child". "They ruined her," said Jim. "Whipped her! Made her work all the time."

I was shocked! Now it became clear why Constie did not know how to play. The poor darling! Later, we were to learn even more. Meanwhile, Jim tried, patiently, to encourage little Constie to play with the other spirit children, but she would tell him, "I have no time for play," and spent her days in drudgery of her own making.

One day, I asked Jim about Constie's "wiggly tooth". I'd been curious ever since Jim had explained to me that it would not ever come out, but would "just go away" in a few days. He had explained it this way, "You see, over here, there is no imperfection except that which is held in the mind. Just before the little girl died, she was in the process of shedding one of her teeth. It was so much on her mind that upon regaining consciousness over on this side of life, the toothache persisted." So, a few days later, Jim told me the tooth was gone, and Constie had a new one, of which she was very proud!

Then came Christmas Eve! All my spirit friends and relatives were at Jim's home for the festivities, and though I was present in my psychic body, I remember nothing of it, personally. However, I doubt if the least detail was omitted in Jim's story, as he related it to me.

How could Christmas *Eve* come to Spirit Land, for there is "no night there"? When a setting of darkness is required, according to Jim, "We draw a curtain of night about us — replete with stars." To make it even more realistic, the evening was made cool and crisp, and all the spirits gathered in front of the huge wall-length, ceiling-high, rock fireplace, enjoying the warmth from the fire, and admiring the beautiful aqua-blue Christmas tree, trimmed with glowing, pink balls of light, that occupied a corner by the fireplace wall.

My mother and father, sister and her mate, my guide Helen and her mate, Michel, KiKi and Kim, the Chinese couple, and all the children were present — including Constie, who sat in a daze before the blazing logs, looking at the gorgeous Christmas tree, her eyes wide with wonder.

Suddenly, there came the sound of reindeer hoof-beats clattering across the roof! Then Santa Claus — red suit, white beard and all, slid down the chimney, a huge pack of toys upon his back, the bright fire singeing not one hair of his beard! This was the *real* Saint Nicholas, Jim explained. In the Spirit world, he takes his traditional

(concluded on page 21)



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Ed Bodin's Page

HISSES

I feel that for the sake of Spiritualist progression, I should reveal the words from a woman who recently left Spiritualism and joined an orthodox church. She writes: "I was fed up with Spiritualists and their nasty tongues of ill will. My pastor says that those who consort with low entities will soon hiss like snakes." . . .

Frankly, it seems to me that such a charge is more or less a hiss in itself; and one who reads the Bible should recall that David wrote, in his First Psalm of the Old Testament: "Blessed is he who sitteth not in the seat of the scornful." Of course, Christ, in the New Testament, scorned the hypocrites – but both David and Christ were referring to the ungodly. A Spiritualist with a "nasty tongue" is not necessarily ungodly – but rather in the darkness, and needs Light of the New Testament Christ spirit or the glow of the Old Testament Moses and Elijah or other high universal spirits.

When Spiritualists open the channels of spirit communion, they are like travelers entering unknown new country – and unless they have proper light and guidance, may encounter elemental conditions before they reach the heights of safety. There are high and low conditions on every plane of consciousness or of nature.

Not so long ago, a lady medium was visiting my home. We discussed a neighbor across the street. Suddenly, this mediumistic woman uttered a remark of ill-will toward the neighbor, which startled me. I asked the medium what prompted such a statement. She confessed that it was impulsive, as though controlled. She admitted it could not have come from her righteous guide, who was always kind and tolerant. It must have come from some negative force which impressed her consciousness and reached her lips before she could prevent it.

Thus, it behooves us to be on guard against such impulses, and ask for constant spirit help, which is the purpose of prayer and spiritual protection through sentinels in the spirit world, or a comforter which Christ promised those who called. Otherwise, we may retrogress into hisses of ill-will which frustration, jealousy, suspicion and anger can project from the hissing forces in the darkness.

SCORN OF SALVATION

Here is a vital question just received: Dear Mr. Bodin: I believe my young sister is a medium with a familiar spirit. How can I be sure it is not unrighteous as my orthodox friends insist; and what can I do about it?

Here is an answer: Mediumship can be a blessing or a curse, as can any talent or natural gift. One must be aware that a talent can be used for good or evil. Talented persons who put self-aggrandizement ahead of service – soon retrogress. Make sure your sister does not show greed or scorn – that is, greed for material gain, or scorn of the light of Christ, which is indicative of negative spirit entities. This is illustrated in the Bible, in Acts 16:16, where a young woman had mediumistic power which was used for fortune telling, bringing gain to herself and her managers. When she scorned the salvation that Saint Paul preached, Saint Paul ordered the negative spirit to leave her in the name of Jesus Christ. When her managers saw "their hope of gain was gone", they preferred charges against Saint Paul and he was thrown into jail. It is evident that many early mediums of modern organized Spiritualism scorned the Bible and Christ.

That is one reason why the orthodox believe that all spirit entities are evil; but they overlook St. John's advice in 1st John 4:1, to test the spirit affinities to see if they are godly or otherwise. Orthodoxy by its present policy, would denounce the righteous Moses and Elijah, who were spirit guides to Christ.

Thus, "by their fruits ye shall know them". Make sure your sister emanates righteousness and does not sit in the seat of the scornful; otherwise you must pray to God for the strength of Saint Paul, to drive the negative spirit out before your sister is lowered to the consciousness of ill-will, greed and nasty tongues of those in the twilight zone.

QUESTION TO ED BODIN

Question: What about the Pope still opposing birth control? Have you any recorded spirit revelation on the subject?

Answer: Yes – one that was recorded in July of 1961, as follows:

Do not question the Pope's goodness, but his judgment. Consider Nature's wisdom! For every male seed and female pod bringing offspring, there are millions that do not. By what logic of Nature is such ratio in error or even man's sin? Were the Pope in command, the seas could not hold the fish, nor the air the birds, nor the land the things that walk; and life would cease by its own multitudes. But, Nature prevents surplus before saturation. When man, in his Earthly stewardship, lacks Nature's wisdom, then Nature renders judgment by devastation.

QUESTION TO ED BODIN

Question: My friendly Catholic neighbor says that tradition in her church is as vital as the Bible word. How can I answer as one who believes the Spiritualistic teachings of Christ are not consistant with certain orthodox church dogmas?

Answer: Tradition, to be vital, must be consistant with the natural and spiritual laws of God, gradually being revealed by time and progression; for truth can alter tradition. That the world was flat, was once a tradition. So was the belief in Conservation of Matter, until the world was proved to be round and matter changed into radiant energy, by nuclear action. Many so-called religious traditions in orthodoxy are based on flesh-minded words of the clergy – not Christ who said in John 6:63, speaking about Communion: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit."

THE MIRACLE OF CHRISTMAS

Christmas is a miracle, changing people, transforming everyday things. It is evident already, though the day itself is not yet here. For people are different. They are less preoccupied with getting and accumulating; they are more concerned with loving and giving. Things, too, are transformed. Wrapped in bits of tinsel and ribbon and tied with love, even the most humble offering becomes a king's gift; and, made with loving thought and steadfast hope, the lowliest object becomes a shining symbol in honor of the Christ Child's birth. For this is the miracle of Christmas!

—Esther Baldwin York
IN FOOD FOR THOT



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Psychic Experiences of "We, The People"

THE TWO VOICES
by Vivian M. Meyer

I have had many strange experiences in psychic phenomena, tho I am not a Spiritualist, but one of the Presbyterian faith. There is nothing in my background to lead me to be carried away with imagination, rather the contrary. Nevertheless, strange things do happen to me at times.

I came home from my job one evening, exceptionally tired, and as I waited in the car for my husband to arrive, I leaned my head back and closed my eyes. Suddenly, I heard a woman's voice softly say, "Harry Lewis is dead". Then, a second voice repeated the same thing.

Naturally, I was startled, and opened my eyes and saw Harry Lewis, a jolly co-worker chemist of mine, coming across the parking lot. He looked to be in the best of health.

I told no one what had happened for fear of being laughed at.

About three weeks later, while at work in the laboratory, one of my co-workers came to the door and announced, "Harry Lewis is dead", and a second woman, thinking I had not heard the first, turned to me and repeated the same words, exactly as I had heard them in the parking lot three weeks before Harry's sudden death from a heart attack!

BABY TICKLNG GHOST

Lester D. Ehmke, of Sebastopal, California, recently sent the Editors of *Chimes* part of the Press Democrat, a newspaper published in Redwood City, California, on Sept. 25th, 1961, in which there was an item regarding a so-called ghost who goes around tickling babies! This happened in England, a country which is replete with all kinds of ghost stories. The story concerns a ghost, said to be the spirit of a woman who had killed herself in a certain apartment house, some years ago.

It is claimed that she is seen stretching out her arms to the little tots, also while moving articles in various cupboards. Apparently she is seen only by women.

Tenants of this apartment house have been disturbed recently by these phenomenon, and one couple has moved out. Another said their child laughed during its sleep when the ghostly visitor was about. Another reported that one of their children saw a strange woman tickling their baby.

Even tho no men have seen the ghost, they are aware of her presence, for they often feel a sudden cold draft in the room, even on warm nights, and have the sense of being watched. Many are frightened by these occurrences, and the report is that a Minister, capable of excorcising ghosts, is to be called in to take care of the matter.

THE SNAKE WAS THERE
by Lillian Kinnersley

This experience happened many years ago, when we were youngsters living at home. On this particular day, we had gone out to pick gooseberries and choke cherries, as mother made jams and jellies from them. When each of us would finish picking, we would go on to the next location. I had remained behind to finish picking where I started, and just as I was ready to leave, a voice spoke to me, saying, "Stand still. Look down. Do not step forward, but take a backward step and hurry away."

If I had taken even one step forward, I would have stepped on a large coiled rattlesnake! It had thirteen rattles when killed.

How thankful we can be for the help we receive from our loved ones at a time of need!

UNSEEN GUIDANCE
by O. W. Blanchard

George B. Hecker was a young man when he earned his doctorate in science in his beautiful and beloved Germany. However, two wars and many changes found the good doctor living his twilight years quietly at an exclusive private club in Long Beach, California.

One day, he said to this writer, "The time is short and I want to go back once more and for the last time to the land and the old friends and relatives I loved". I encouraged him in this and we talked about his proposed trip.

After a three month visit, he returned looking very well, for him, and in high spirits. One day, some time later, he entered the manager's office with a large white envelope in his hand, explaining that it contained complete instructions to be followed at his death. He had arranged with the mortuary for his funeral and cremation and had paid all bills. The envelope was to be put in the safety vault of the club and the key to remain with the manager. The executive staff was informed of this.

About two weeks after this event, the good doctor appeared in the dining room of the club for his usual 9:00 A.M. breakfast; was served, and taking his cane, departed from the club.

Just outside the entrance, he sank to the ground. Kind hands of club attendants and members who knew him well, administered to his comfort as he moved into his "new country" with all the dignity to which he was accustomed. Truly, it would seem as though the "unseen guidance" moved ahead in time to make safe and easy the way of the pilgrim, even during the great transition.

CHRISTMAS TIME

To manifest at Christmas Time,
To share your smile, perhaps to dine;
You'd be my first choice in this hour
Were I propelled by earthly power.

But, as things are, I have to pause
Because there are much greater Laws;
And, so it is my pride and pleasure,
To send my love, my only treasure.

I'll see your dear folks all united
The stockings hung, the candles lighted.
I'll fill your heart so full of songs,
The happy evening you'll prolong.

With friends, the new, the old alike,
A glorious day, with no more night;
A day to shed all care and fear
Then, after that, a glad New Year.

—REV. ROBERT BOND



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EXCEPTIONAL!

Next month we will present a marvelous and extraordinary account of Spiritualistic phenomena in the Philippines, abundantly illustrated with interesting pictures. Watch for it, January, 1962 issue.

A Christmas Story For The Young In Heart

by Rev. John K. Chaney

"Are you God" asked Mother, who was startled by the voice beside her bed in the dark room.

"Then, you are an angel!" exclaimed Mother, when the soft voice answered her with a "No".

"I am a woman just like you", explained this voice by Mother's bed, at least I was just like you until a year ago when God took me from my physical body."

"Who are you? And why have you come here?" questioned Mother, while trying to find the kerosene light by her bed.

"I have come to talk about Bobby," said the soft voice.

"Oh, no, not Bobby! You are not going to take my Bobby!"

"No, my Dear, do not be alarmed. This is Christmas Day and I want Bobby to help me to bring joy to someone who is very sad and lonely."

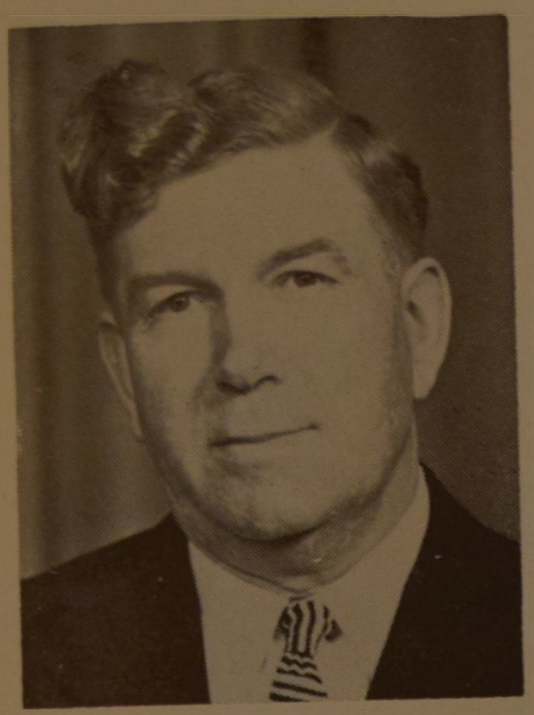
Let me explain that Bobby and his mother lived in a cheap flat east of High Street near downtown Columbus, Ohio. Bobby was a newsboy and, with me, sold newspapers on High Street, evenings. We had no regular route of customers, but cried our papers along the street after school, and on Sunday mornings. It was to be a very bleak Christmas for both of us, because another thing Bobby and I had in common was a drinking father.

It happened that this Christmas, Bobby's father was in jail, and because he had appeared before the Judge so frequently, the Judge had given him a stiff penalty for intoxication and neglect of his family. In those days, our present vast system of Welfare and Public Assistance was unknown, and poor people just went without. Boys like Bobby and myself made a few pennies each night, and on Sunday morning by crying newspapers along the streets. Daily papers sold for 2 pennies, with our profit being one cent.

Both of us knew that the display of toys in the store windows was not for us. Our mothers had been skimping for weeks to have some extra meat and special dishes for our Christmas dinner, but gifts would be very practical, such as new shoes or a fur lined cap. If this poverty in our homes hurt us as boys, it was more painful for our mothers, who wanted so much to give their children some of the better things on Christmas. And it must have been embarrasing to our mothers to have to face the young children's questions when they asked why the great stock of toys in the stores had not one glittering gift for them.

Looking back across the many years, I am amazed that these two mothers, both married to drinking husbands who never worked, managed to keep food on the table, and clothing which they made over with their needles, at night, after the children went to sleep.

Such were the conditions in Bobby's home that night just before Christmas. Bobby's mother had worked late to put the finishing touches on the dresses she had made over for the girls, and an



Rev. John K. Chaney

overcoat for Bobby from an old coat given her by a friend. After that, she had baked some cookies to have for the children's surprise on Christmas morning. Then the tired woman bowed her head over the kitchen table and said a prayer. One more prayer to be added to the many she had said for her husband, who was to spend this Christmas in jail. Then, one by one, she prayed for the children under her roof, and then, unselfishly, she prayed for many others who were facing Christmas as poor families have always faced this holy day.

Usually when this mother prayed late at night at the kitchen table, she finished her prayer with wet eyes, and a feeling of loneliness and great need. But, this Christmas Eve her prayer was different. As she prayed there was not that feeling of aloneness, and sadness of heart. The mother could not understand it, but for the first time in years, she had a feeling as she prayed of well being, even security, and peace.

"Maybe I am just worn out," she thought. "Maybe all hope has died in me, and I cannot suffer hurt anymore. Then, maybe God is about ready to answer my thousands of prayers. I must not give up in despair. I must hold my faith that God has not forgotten us, even my husband in jail."

Sustained and soothed by such *faith*, the mother went to bed, and to sleep. Six hours later, she was awakened by what distinctly was a clear voice by her bed in the dark bedroom. At the beginning of this account I quoted, just as the mother repeated them, the words passing between this Voice and the mother. She described the voice as soft and musical, even cheerful. Strangely too, the mother was not afraid during this unusual visit in the night.

How well I remember that Christmas morning after all these years. We may have had colder Christmases, and heavier snow fall, but to us, who had to get out of warm blankets before daylight and push through deep snow on the sidewalks, it still is about the worst weather we remember. About twenty of the newsboys assembled in front of the High Street building where newspapers were distributed to the carriers. The building was still dark.

The man who distributed the papers to us was late. We were forced to stay on the sidewalk in that biting wind and deep snow. The wagon from the newspaper plant brought the big bundles of papers and piled them high at the curb. Still the man who was to distribute our papers to us did not come. Some of the boys began to pile the heavy bundles of papers in a box shaped fort. By this time, more boys had arrived, and we crowded behind our wind break, huddled together on the sidewalk to keep from freezing. An hour

(continued on page 23)

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God is Spirit, and they that worship Him must worship Him in Spirit and Truth. *John 4-24*

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• NEWS FROM HERE AND THERE •



Above left; The Rev. Floyd Humble, Pastor of the First Spiritualist Episcopal Church of Gardena, California, served the Church of the Good Neighbor, Reseda, California, of which Dr. Hal Styles, right, is Pastor. Rev. Humble spoke to a capacity audience and, following the sermon, gave flower readings and clairvoyant messages.

On September 24, 1961, the Temple of the Living God, Universal Spiritualist Church of St. Petersburg, Florida, celebrated its first anniversary. Special guest speaker, Lawrence S. Helfer, M.D., staff physician of New York Hospital, Cornell University Medical Center, and co-director of the Neuro-Psychiatric Center in New York City, delivered a deeply moving lecture on "I And The Father Are One." To the one hundred and seventy-five persons who made up the interested audience, it was most enjoyable.

Mrs. Anna Bracher, guest soloist, was accompanied by Mae Simpson. Rev. Leroy Zemke, Co-Pastor of the Church, demonstrated his blindfold billet and clairvoyant message work, reaching almost one hundred people.

Classes and various other types of activity will be offered throughout the coming year. Visitors and friends are always invited.

° ° ° °

Due to health conditions, the Rev. Ruth Feather is resigning her duties as Pastor of the Church Of Infinite Truth, Inc., San Bernardino, California. She will be doing only limited platform work for the time being. Rev. Beatrice Cook and Rev. Paul Cook are taking over the services and obligations of the Church. Under their leadership, the Church will continue to bring the help and enlightenment for which it was founded.

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and
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The Church of Divine Revelation, Chicago, Illinois, held a special service on Aug. 16th, 1961, when Mr. George and Rosemary Skirha celebrated their 25th wedding anniversary. Rev. Edwin Boyer, Co-Pastor, conducted the service, following which a party was given for them by Church members.

* * *

First row, from left to right: A. Schoen, Z. MacDonald, Rev. W. Vonderheide, H. Connell, Rev. W. Mueller, George Skirha, Rosemary Skirha, Rev. E. Boyer, L. Kempton, Rev. B. Mihalyi, E. Hoggharth, V. Raffaelli.



Agatha Wojciechowski was ordained into the Ministry of Spiritualism on October 8, 1961, by the Rev. Clifford Bias, President of the Universal Spiritualist Association, during services of the First Universal Spiritual Church, in the Laurelton Room of Hotel Wellington, New York City. The Rev. Aneta Cantwel Lonergan was sponsor of the ordained. The Rev. Wojciechowski is now touring Europe and will serve Psychical Study Groups in Hamburg and Zurich.



The American Spiritualist Alliance held a most successful Convention in Ft. Worth, Texas, Sept. 17th thru 20th, at the Hotel Texas. The Convention closed with a beautiful banquet and dance.

Shown at the head table, from left to right, standing, are: Mrs. Maude Graul, Dallas, Texas; Rev. Bothman, St. Louis, Mo.; Rev. Eulalia Hale, Ft. Worth, Texas; Rev. Blanche Hanley, Host, Ft. Worth, Texas; Rev. V. R. Cummins, San Antonio, Texas; Mrs. Frank Cummins, San Antonio, Texas; Rev. Billy R. Hill, Los Angeles, Calif.; and Rev. Marie Schwartz, Hollywood, Calif.

The Convention voted Hollywood, California as next year's Convention site. Rev. Hill and Rev. Schwartz are Co-Chairmen. Dates to be announced later.

° ° ° °

A class in psychic unfoldment is being organized in Charlotte, North Carolina, under the auspices of Truth Seekers Foundation. Rev. Amy L. Jefferys of Richmond, Virginia will be the instructor, and Mrs. Hazel Potts, 8118 Eddleman Road, sponsor. Persons in the Charlotte area who are interested in classes and worship services should contact Mrs. Potts without delay.

° ° ° °

The Rev. Elsie Richter, Chairman of the Ways and Means Committee for the F.S.C.A., wishes to thank all who gave their support to the Committee during the past two years. The new chairman is Rev. Miller, and all are asked to lend her their support also, so that the coming Convention, in Milwaukee next year, may be a financial success.

° ° ° °

Due to the disaster of 1960, which completely destroyed the auditorium and damaged other buildings at the Sunset Spiritualist Camp, Wells, Kansas; there is a great need for repairs of the buildings on the Camp grounds. To help raise funds for these needed repairs, the Rev. Emma Overman, Sunset Camp, Wells, Kansas, offers to answer questions, and donate the money so received, to the Camp. Write her at the above address.

° ° ° °

The Spiritualist Memorial Church of Miami, Florida, of which Madge Hart is Pastor, opened the Church on October 8, 1961, with services which were well attended. The lecturer for the day was the Rev. Ruth Petty, from Stuart, Florida; Russell Frey, Healer.

° ° ° °

The former Southside Spiritual Chapel, of Phoenix, Arizona, has been renamed The Order of Divine Science Chapel, but is still at the former address. October 1st, 1961 was the 4th anniversary of this Church, and in celebration, the Church Pastors, Rev. Dorothy Simon and Dr. Glen C. Hazen, were ordained into the new order as Ministers. Rev. G. M. Henderson, Ph.D., D.D., was Moderator of the Ordination Service. On Oct. 8th, the first wedding to be solemnized in the Church took place, when Ruth Mull and Dr. Randolph Matthews, Rev. Simon's brother, were married in a double ring ceremony performed by Rev. Simon. Dr. Matthews is President of The Order Of Divine Science, and his wife is a certified N.S.A. of C. medium and healer. Both are associated with the Sun Spiritual Camp, at Tonopah, Arizona.

It's Christmastide. Let's clean the slate
Of every old-year grudge or hate.
Let's pin a sprightly sprig of holly
Upon dull care and melancholy.
Let's reach out friendly hands and grip
Each other in warm comradeship.
—CASH YEAR

° ° ° °

A Chapel, on the grounds of the Gardner Healing Center, 11926 Indiana, Detroit, Michigan, was recently completed. At this center, students are prepared to carry on with lecture and Church services, thus preparing themselves for public work. This has proven most successful. Public services are not, as yet, held regularly, but during September, Dr. and Mrs. Chas Alldredge, of Otterbien, Indiana, were guest workers for two Sundays. During October, the Rev. Marie Doyle, of Camp Chesterfield, served.

Dr. Wm. Duoley, of Howell, Michigan, was speaker at the Dedication services of the new Chapel. The Spiritualist Benevolent Aux., of which the Rev. Catherine Varner, of Detroit, is President, was also entertained.

PASSED

Schmitt, Reverend Loretta, who was an Ordained Minister under the National Spiritualist Association of Churches, and a staff worker of Camp Chesterfield, Indiana, passed to higher life on Sunday, October 15th at her home, 318 Parkview, Chesterfield, Indiana.

Reverend Schmitt will be remembered for her outstanding physical mediumship, which demonstrated spirit pictures, apports and trumpet.

Services were held on Wednesday, October 18, at Anderson, Indiana. Reverend Ralph A. Whitney of Columbus, Ohio, officiating. Internment was in the Chesterfield Cemetery, Chesterfield, Indiana, beside the resting place of her sister, Reverend Maude Fox.

* * * *

Gilbert, Mary Dollar, Sept. 27, 1961, National City, Calif. Services, Oct. 2nd, 1961. Reverend Georgie L. Hunter, Officiant.

* * * *

Stark, Rev. Stella, Oct. 14, 1961, National City, Calif. Services, Oct. 17th, Reverend Georgie L. Hunter, Officiant.

* * * *

Ott, Rev. Glenna, Oct. 14, 1961. Services, Escondido, Calif. October 18th. Rev. Georgie L. Hunter, Officiant.

* * * *

Fergason Rilla, Oct. 14th, National City, Calif. Services, Oct. 20th, Rev. Georgie L. Hunter, Officiant.

* * * *

Hosey, Rev. Merle B. August 25, 1961, Mechanicsville, Virginia. Services August 28th, the Reverend Horace Ford, Officiant.

* * * *

Fairchild, Dr. Kate, Kansas City, Kan. Sept. 23, 1961. A long time, and well known Spiritualist Pastor and medium.

* * * *

Barr, Ruby May, 77, San Bernardino, Calif. October 5, 1961. Member Spiritual Science Church. Officiant, Oct. 10, Rev. Ann M. Cannara, at Palmdale, Calif.

* * * *

Walker, Rev. Charles Allen Herman, Sept. 23, 1961, Lake Havasu, Arizona. Services Sept. 30, the Reverend Nina Bacon, Officiant.

* * * *

Folsom, Mrs. Claudeen, Sept. 4, 1961. Ft. Worth, Texas. Member of Third Spiritual Christian Church, worker and medium. Reverend Blanche Hanley, Officiant.

* * * *

BE SURE TO SEE THE PROPHECY FOR 1962 ANNOUNCEMENT, PAGE 14



Rev. Lillian Dee Johnson of Bradenton, Florida, and Staff Medium of Chesterfield, Indiana, on Sept. 3rd, 1961, served at the reopening of the First Universal Spiritualist Church of Flint, Michigan. While there, she performed the marriage ceremony for Geneva Ferris, of Flint, and Gysgt H. McDaniel, of Winchester, Virginia. Mrs. McDaniel is the daughter of the Rev. Edna Yaru, Pastor of the Church. Mrs. McDaniel and her husband plan to travel and spread the truths of Spiritualism wherever they may be. For the present, Mr. McDaniel is stationed at the Marine and Naval Reserve Training Center in Flint, Michigan, where he is a member of the I and I staff. Above, left to right; Mr. and Mrs. McDaniel, Rev. Lillian Dee Johnson, and Rev. Edna Yaru.



Front row — Penny Ann Graviet, held by Mrs. Eleanor Pue; Cathy Lynn Craig, held by Mr. Wm. P. Vander Werff; Regina Nadine Craig, held by Miss Gay Vander Werff.

Middle row — Mrs. Cleo M. McRitchie, Mrs. Graviet, Mrs. Madge Meddoch, Mrs. Iris May Sinclair, Mrs. Dru Vander Werff, and Miss Pauline Lowe.

Back row — Mr. Robert Pue, Mr. Charles Ingerbritson, and Mr. Robert Paulson.

* * *

The Chapel of Truth, under the guidance of its pastor, the Rev. Guita E. Prineas, has been holding services at the Burlingame Women's Club, 241 Park Road, Burlingame, California, for the past nine years, and celebrated its ninth birthday on September 22, 1961. The chapel has a spiritual healing service each Friday evening and also conducts a lyceum for children of all ages, under the direction of qualified teachers. As part of the birthday celebrations, a naming service was held. Those who were named were: Penny Ann Graviet, Regina Nadine Craig, and Cathy Lynn Craig. As each child was named, she was baptized by rose petals. Each child was then given a pink carnation. Three members were welcomed into the church, baptized and presented with a lovely corsage. Those so welcomed were: Miss Pauline Lowe, sponsored by Mrs. Dru Vander Werff; Mrs. May Sinclair, sponsored by Mr. Robert Pue; Mrs. Madge Meddoch, sponsored by Mrs. Cleo M. McRitchie. After the service, everyone enjoyed refreshments.



The Spiritual Science Church of St. Paul, Minn., on Sept. 17th, 1961, had as guest workers, the Rev's. Gilbert and June Holloway, of Miami, Florida. Services were well attended. Messages were given by Dr. Holloway and Mrs. Carl Olson. Left to right: Mr. Ray Haberkorn, Dr. Gilbert Holloway; front, Mrs. Ray Haberkorn, Rev. June Holloway, Mrs. Edward VanPoperin.



A special dedication service was observed Sept. 17, 1961, at the Healing Center of Mrs. Sylvia Boyd, Amada, Michigan. The attending congregation came from many communities. Rev. Claude Jewell, Minister of the Spiritualist Episcopal Church of Lansing, gave the dedication service, also Rev. Muriel Falter, of the Falter Foundation, Memphis, Michigan, with whom Rev. Boyd was student and co-worker. Healers, Mrs. Esther Kesner and Mrs. Carl Ylbrich of Mt. Clemens, Michigan, were available for healing. Following the services, refresnments were served on the spacious grounds.

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The Hovering Bethlehem Star

by Mrs. Gladys Iris Clark

Ed Note: The Charles Clarks, of Carrabelle, Florida and San Diego, California, on recent trips to the Orient and the Near East, have made several observations, one of which is reported herein. This is the fourth article covering phases of these tours which Chimes has published.

° ° ° °

During our visit to the Holy Land, we took particular notice of the topography around Bethlehem. Our colored slides bear record that the village of the Nativity is largely built upon a sloping hill, the suburbs stretching out to a plain. According to Biblical prophecy, it was here that Jesus the Christ was born.

Coincident with this all-important birth, there were, in the vicinity, other Beings and far reaching events culminating and timed in connection there-to: (1) The Magi who saw and followed His Star from the East. (2) The shepherds tending their flocks nearby, who witnessed the presence of the accompanying Angels.

Although the story of the Nativity has been told by each succeeding generation for almost two millenia, yet there are two salient features that have scarcely been mentioned, much less explained. One is the mystery of the Bethlehem Star. The other is its disappearance before the Wise Men entered Jerusalem.

St. Matthews tells us the Magi stopped at Jerusalem, the Capitol City, where they inquired of King Herod where the Child was to be born. The King, in turn, assembled all the Chief Priests and Scribes of



Mrs. Iris Clark

the people and it was only after a dilligent search of the Scriptures that they discovered it was to be in "Bethlehem of Judah".

From the foregoing, it is clearly evident that the illuminated Star which had guided three Wise Men from the East had completely withdrawn from their sight, and no one in Jerusalem knew about it. Imagine the combined consternation of the Scribes and High Priests, not to mention the cold fear of King Herod! The former feared the loss of their pomp and power. The King feared a successor to his throne.

Before the Magi proceeded on their way, Herod questioned them again, concerning the time of the Star's appearance, revealing his obvious anxiety.

As soon as the camel caravan reached the hills of Judah, lo and behold, there again was the Bethlehem Star which had guided the Wise Men all the way from Persia and Arabia. "And it went before them, until it came and stood over where the Child was. And seeing the Star, they rejoiced with exceeding great joy." Matt. 29-10.

In the light of the information given in the Scriptures, what seems to be an amazing oversight is that Royal representatives from a Far Country, gentiles by the accepted term, were led by a brilliant Star to the lowly scene of the Great Incarnation. Yet, *to the very people of His tribe* (Judah), *the Star was not even visible.* There was no rememberance of the centuries old prophecies. There was no reception committee awaiting His auspicious arrival. And there was no room for them (Mary and Joseph), His parents, at the Inn. What a travesty!

For centuries, Zoroaster, the illuminated One of the Persians, had been the Light of their adoration. Yet, these astrologers and learned Men left their oriental splendor to pay homage to an Infant, who was not expected in His own land. Today, a glimpse of that new Light has penetrated the remote shadows of the entire Globe.

In entering the Holy Land, we flew from Turkey to the Mediterranian seaport of Beirut, Lebanon. At the airport at Instanbul, we met a charming young Lebanese business man who accompanied us on

(concluded on page 21)

A PROPHECY FOR 1962

Because of the world wide interest in the prophecies given by Nostradamus as recorded by Dr. Enid Smith, in our June, 1961 issue, we have asked her to record, for our readers, some new prophecies from him, concerning the year 1962, for the United States and the world at large.

THESE WE WILL PRINT IN OUR JANUARY, 1962 ISSUE.
THEY ARE STARTLING, VITAL, AND OF IMPORTANCE TO EVERY READER.

If you contemplate sending copies of this issue to friends, be sure to order *in advance*, as we quickly sold out the June issue.
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HOW SOON IS SOON

by Frances E. Beck

"Well, now, just what do you mean by that?" Who has not heard that question in the midst of a perfectly good argument? Or asked it? It is the one essential, if the argument is to be a serious and intelligent discussion, rather than an aimless squabble, that each shall have a clear understanding of what the words convey to the other fellow.

Much of the confusion and distrust of communications with friends who have made the transition into another area where time is not a factor, may well be due to just such a lack of mutual interpretation.

Imagine, if you can, such an area. No day or night, none of the daily routine of eating and sleeping, no winter nor summer, no creeping about in trains and automobiles. Space no barrier, progress as instantaneous as thought, gravitation reduced to a negligible minimum. And most of all, a consciousness of life as an eternal entity of which our little span here in the material plane is no more than a long-forgotten day in kindergarten.

How then shall we expect this great freedom to limit itself to our limitations? What is a year or two to those who live far beyond the boundary of years?

Communications often tell the inquirer that some desired event will happen "soon." But what does "soon" mean to them? Anything at all resembling what it means to us?

Think, as an illustration, of how an adult and a child vary in interpretation. A mother may say to a child - "We're going soon." Does she mean an hour, or if it is a summer trip, within weeks or days? If she tells her small daughter that she will be a grown-up lady "soon", she sees the transitory swiftness of childhood. But the child does not. To her, the coming years stretch out like a wilderness as she tries to envision them.

A cake comes out of the oven "soon". Summer follows spring "soon". So the word has at best no more than a sense of relationships.

Dr. Einstein once gave a very simple explanation of relativity — a man sitting on a hot stove, when a single moment was an eternity, and a man talking to a pretty girl when an hour sped past like a dream. Suppose you told the man on the stove that he could get up "pretty soon", and the man with his girl that he would have to leave her "pretty soon"? Would they agree as to what "soon" means?

Even in our material area, some faint glimpse of a timeless freedom is possible. It was said of one of our most popular artists that he was "striving for a dimension beyond the reach of time." A concert violinist reported that while practicing, "time just ceased to exist."

In an airplane, looking far down at the diminishing earth, forests look like mossy banks, rivers like tiny silver threads, and wide fields like play-spaces fenced off for the children. From that lofty vantage point, you can interpret these appearances. You know that the forest is not soft moss, that it would take hours of slow plodding to cross those fields that look like smooth squares of velvet. But, suppose you lived continuously far beyond even the height of that airplane?

We are tempted to ask our "other side" friends many questions that involve our sense of time. When they reply in terms of their own complete freedom from time, the result is often bitter disappointment and loss of faith in any form of communication.

These communications should be divested of a sort of dignified "fortune-telling". That should be the smallest part, something like youngsters who write home to father and mother when they run short of cash, but have not much else to say.

Our released friends have at their command vast wealth of mind and heart — great stores of beauty and knowledge, which they can share with us in proportion as we are ready to accept them. We can defeat their eager readiness to give, just as a boy writing home for a check can defeat the greater riches of his parent's love, and their readiness to stare all they have learned of courage, serenity and wisdom.

Naturally it is the greatest temptation to ask questions about our current affairs, and also naturally, to interpret the replies in terms of our own understanding, just as children interpret what a parent says only from the point of view of childhood. *And that may be wholly at variance with the understanding and intent of the parent.*

When my daughter was a very little girl, I told her she could go with me "to make some good-bye calls." We set out on a round of farewells, and only when we turned in at the home drive did she miss something. "Oh, Mother!" she exclaimed, "We didn't make our calls!" I found out that she had expected me to give a hearty yell at each place. Why not? Wasn't that a "call?"

It is not easy to try to understand anything from a point of view which, at best, we can only dimly imagine. But, if we are to approach a matured and trustworthy relationship with those who have gone ahead of us on the great adventure, we must try to release ourselves as far as possible from the restrictions and limitations which are necessary to this plane, but from which those others have long since been wholly free.

A MIRACLE THROUGH SPIRIT

by Ida Searcy Nason

On July 15, 1961, my mother, father and I attended a materialization in Seattle, Washington. Grandfather Searcy spoke to us at that time, and promised, if possible, to get thru to us after we returned home, for my husband had not been able to attend with us. Several of our friends and loved ones came in and visited with the three of us, but I asked Grandfather Searcy why our fine little mare had not recovered from the horribly cut hind leg, for which we had treated her for over nine months. He replied that he had a friend in spirit who could heal her if they could get thru to her. It was a beautiful promise, but I must admit that I had little faith, for the veterinarians had said she could not recover, and must be put to sleep.



Blazeon, as she is today.

A few days later, during lunch, I was impressed to say to my husband that when we had finished our lunch, we should go out to the barn and shoe Blazeon, the injured mare. He stared at me in astonishment, and reminded me that we had hardly been able to trim her hooves, let alone shoe her. But, we went out anyhow, and there she stood, flat footed for the first time in months. We were able to shoe her without any trouble. Her eyes, which had previously looked dull

(concluded on page 20)

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♥ Out Of T

by Carrol

On this bright, crisp morning in October, as I write this, my mind returns to a day 33 years ago at the edge of a mountain stream, in the foothills of the Ozark Mountains near Nashville, Arkansas. I had a subjective fear of water, and my uncle pulled me out into deep water. A panic seized me, and I locked my legs around his neck, pulling him under with me. We went down three times, with him struggling to free himself. On the third time down, something happened – and I saw many multicolored lights coming at me. . . it was as if we were immersed in a sea of light! There was no pain at



Johnny Horton, noted singer, about whom this story is written.

all – only a sense of calm and great beauty. Quick action on the part of my grandfather brought us both to safety. I was 9 years old at the time – but it has left me with a memory that has questioned the realities of the present life. Instilled within is a firm conviction that there is a life beyond which we all will live in someday.

Many, many times in the intervening years, I have come to the very brink of death in varied fashions, more or less. Nevertheless, the event that occurred in the waters of the little mountain stream has molded an inner courage; one that has built up an assurance that My Creator has left me in this world for a purpose. Though I have never feared death itself, I have always questioned its purpose and what lay beyond it. This greatest of all mysteries! Throughout my childhood and the teen years, I seemed to be seeking its solution. Yet, the right teacher did not seem to put in his appearance. At least, my high school and college days did not reveal him – nor the wanted crest to my perplexing search for the answer. It was not the appointed time.

Behind me are 22 years of teaching the youth of our nation. I am at present a science teacher in the Midway Junior High School, here in Shreveport, Louisiana. And, I make my home at 3008 Lillian Street, with my wife Marie, and three sons, Carroll Riley, Shelton, and Joseph. As I gaze at our family group, gathered on the walk in the front yard of our little white bungalow, how truly happy I am for us all – and particularly for our home. For it was an act of God's kindness that happened in January of this year, that spread protection over our lives while we slept, and for which this story is written. It is so true that Our Father has placed a Guardian Angel to look over us, if we will but only believe.

I have always been deeply interested in music; even from the time I begged my Dad to buy me a horn while still in grammar school. Instead, I saved my pennies and bought myself a harmonica. I joined some of the high school boys, and we formed a band in the little Arkansas hill town. At Shreveport, many years later, when I taught in Fair Park High School, the same opportunity arose, and some of my students linked with me to form a band. Out of this little group came the great Faron Young, the present nationally known recording artist for Capitol Records; who grew up in Shreveport, sat in my classroom– and, whom I counseled in his early musical years, and watched his phenomenal rise to fame.

At this time, I had learned to play the bass fiddle, and was beginning to appear on the Louisiana Hayride, the big musical jamboree held in the Municipal Auditorium every Saturday night at that time. One night a tall, lanky guitar player approached the mike, and we heard for the first time the voice of the great Johnny Horton. This was years before his burst to musical glory with *The Battle Of New Orleans*. And long before his tragic end in the terrible automobile crash at Milano Pass, 10 miles north of Cameron, Texas, at 1:35 A.M., Saturday, November 5, 1960, taking from this earth one of the most promising musical personalities of our time, who never lived to hear on record his presently popular song, *North To Alaska* – the soundtrack of which Johnny Horton sang for the John Wayne picture by the same name.

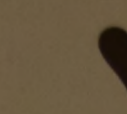
One night in '58, after completing a show date with Johnny Horton at Monroe, Louisiana, we were skimming along the miles westward toward Shreveport in his blue Cadillac, when he told me of a friend he had, one who had become his advisor in many ways. This was the first time I learned of the existence of Bernard Ricks, a man who has stirred many to deep psychic thought in many parts of the Southwest, and whose friendship and counseling with the great Johnny Horton to produce a man with deep spiritual convictions, has become a legend.

Later, it was my good fortune to read Merle Kilgore's story, *A Light On The Banks Of The Red*, which appeared in the May 10, 1958 issue of Psychic Observer, and which has now become a world-wide story in the life of Bernard Ricks. Merle Kilgore is also a recording artist. He wrote the popular song, *Johnny Reb*, which the late Johnny Horton recorded; and, is a friend of mine also. As many know, the Kilgore Story relates the now psychic history of Bernard Rick's experience on Sunday night, December 29, 1957. While seated before his desk in his home at 6203 Southern Avenue, here in Shreveport, this psychic received a message at 10:20 P.M., and moved to stop the strangulation death of Mr. Kilgore's youngest daughter, Kim, age 1½ months. Her bedclothes were snuffing out her little life, with her alone in her bassinet in the back bedroom of the Kilgore home.



Merle Kilgore, father of Kim; singe To his credit are such nationally po Battle Of New Orleans", "Angel H Made You Beautiful" and others. On 4 years of age, whose life was saved

he Future



M. Floyd

The night of Monday, November 7, 1960, my wife and I were standing in the midst of friends that thronged the spacious den of the Johnny Horton home — all there to pay their respects to Johnny's wife, Billie Jean. The dead Johnny Horton, the singing idol of millions, was lying in state in the Rose-Neath Funeral Home. Just as we started to leave, the front door opened, and in walked a man of average build, wearing a dark suit. He came right up to us, and I introduced myself and my wife immediately.

Something especially attracted me to this man's quiet smile, and the pleasant eyes that literally drew you in. He explained he was a personal friend of Johnny Horton — and I immediately followed, almost unknowingly: "We've got something in common. . . " He regarded me, questioningly. Still not knowing who he was, I delved right into a resume of the discussions Johnny Horton and I had had on psychic phenomena. The eyes of this simple, kind man smiled understandingly again: "I am Bernard Ricks — and let's all walk out into this beautiful moonlight night." So this was the psychic of the Kilgore Story, Johnny Horton had told me so much about. Here was a soul that did not meet a stranger, was interested in all people — but who spoke of psychic matters in a somewhat passive way.

With the enormous publicity given him in the Merle Kilgore story, *A Light On The Banks Of The Red*, and the fulfillment of his prediction of the Horton tragedy 11 months in advance, occurring in Johnny Horton's terrible death on November 5, 1960, one would think it would be otherwise . . . but this man was completely unmoved— To him, the reality of the existence of psychic phenomena was only a part of our way of life.

The story is told that Bernard Ricks saw a great tragedy that would sweep the Horton family — around 9:30 P.M., Dec. 19, 1959— and right in the midst of the roar and confusion of pushing a heavy Christmas mailing through the Outgoing Mail Section of the Main Post Office. He said he was shown it as he accidentally turned to gaze into the darkness underneath one of the mailing cases. He kept his silence and worked on, though definitely hurt by what he saw.

Bernard Ricks first revealed this to Merle and Dorothy Kilgore around 3:30 P.M., Dec. 26, 1959, in the Kilgore home, about 60 miles northeast of Shreveport. Later, in February, 1960, he revealed it to W. B. (Buddy) Sepaugh, Jr., and his wife Norma, while visiting in their home in Shreveport. All four people — two men and two women — were sworn to secrecy by Bernard Ricks: *To never tell it until it was over!* Hence, the year of 1960 was a year of pressure and strain for these four people. . . waiting, waiting, waiting — knowing that nothing could be done, as this well-known psychic had said.

Recently, I examined affidavits sent Mr. William H. Belk, 23 East 73rd Street, New York City—head of the Belk Psychic Foundation— by Buddy Sepaugh on Sunday, November 6, 1960 — and by Merle Kilgore on Monday, November 7, 1960, following Johnny Horton's death on Saturday. Both documents verified the prediction of the Horton family tragedy! Mr. Kilgore's document stated 11 months in advance; Mr. Sepaugh's, 8 months in advance. Both documents were shot by air to Mr. Belk before the Johnny Horton funeral at 3:00 P.M., Tuesday, November 8, 1960. The Sepaugh document stated that Bernard Ricks had informed them 10 days before the tragedy: "It is about to occur. It will happen at any moment now." In June, 1961, while playing a show date with the singer, Merle Kilgore, at Crockett, Texas, he further verified that Bernard Ricks had set the tragedy at sometime in *1960!*

As I stood there in the moonlight before the Horton home, regarding this man I had heard so much about — but who was so simple and down to earth in his ways—thoughts were literally racing through my mind. The Kilgore Story had written his name in psychic history; now, the prediction of the Horton family tragedy 11 months in advance had accentuated this. Little did I dream what lay in store for me and my family where this man was concerned . . . that I would be eternally grateful for his coming intervention in our lives.

It was a cool, crisp November night, usual to Louisiana, with



Mrs. Horton, also a famous personality.

many stars overhead. Our talk proceeded along the lines of the loss of our great friend and our many experiences with him. "I can see him now," said the Shreveport psychic. "What a light sprang up in his eyes that afternoon in February, 1959, when we told him the dub record he had just played, and which he called *The Battle Of New Orleans*, would be a *gigantic smash hit in 60 days!* That we saw a check coming in 60 days of 5 digits. It came in 60 days — $30,000.00 — and Johnny Horton's dazzling success was underway! That day in February, 1959, this wonderfully spiritual man could hardly feed his wife and three little girls." Bernard Ricks told later that Johnny somehow got wind of the tragic prediction, and called him to his home in August, 1960, for a talk. Bernard said he suffered in silence as he denied time after time to his fine friend, that tragedy that could not be stopped stalked his family. Bernard said he dared not tell it — but it hurt him deeply knowing what was about to happen, and to a man whom he loved as a brother.

My wife and I were about to bid Mr. Ricks good-night, when he

(continued on page 25)



recording artist and song writer. lar songs as "Johnny Reb", "The ds", "Deam Mamma", "Love Has ht right: Kim Kilgore, now almost ru a psychic warning.

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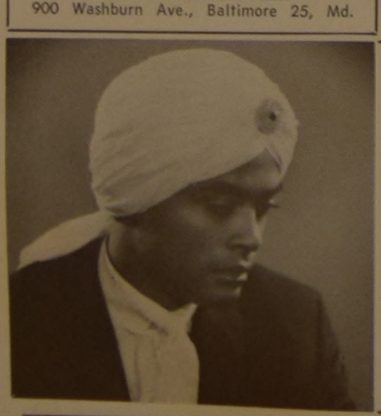
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HEADHUNTERS . . .

(continued from page 7)

Memsahib is an awakened one, and I see she also knows the great truth of the continuity of life, of which this one life is but a part. But let me show you something else. What may I bring the Memsahib out of the atmosphere?" Hesitating but a moment, I replied, "Oh, if you please, a mango, the peach of the East." The next moment, a large, ripe mango dropped at my feet. I reached down and picked it up, saying, "I will take it to my friend." There was silence, and I saw he was waiting for other requests, so I continued, "That was fine. I have had what we call *apports* in my country. I love flowers also. Could you bring me a deep red rose, Sir?" In no time, an exquisite deep red rose, something like an American Beauty, was dropped by invisible forces in my lap. I picked it up and smelled of it, as I had the apported flowers which had been brought to me in my youth, and sat thinking of the many demonstrations of apports I had witnessed in past years.

The Swami's piercing eyes seemed to be looking all the way through me. "Yes, Memsahib," he said, "It is all true. I saw what was brought you. Would you like to see yonder basket on the floor obey your commands?" I answered in the affirmative, "Yes Sir, let it come to me." By invisible power, it was brought across the floor, reached the "morah" where I was sitting, then was lifted and dropped into my lap. After this, it moved back to its former position.

I asked the Swami where he had learned his yoga secrets. He told me these had come from a Tibetan yoga that had recently died at the age of one thousand years. He had also visited the Lhama Convent in Tibet, where he had seen the withering of plants and trees, and also the process of accelerated growth. He had seen the great Lhama himself, when he was surrounded by a strange, bluish light some three inches in thickness, which covered the surface of his body, a visible aura. Only one, he told me, was in attendance at that time. All at once, music was in the air, and the chanting of exquisite melodies could be heard. After this, monks with torches entered, followed by eight men bearing a coffin. The Swami paused, "The Memsahib is interested — shall I continue?" "By all means," I gasped. "This is what I have been waiting to hear!"

He went on to say that the lid of the coffin was removed after the Lhama had offered a prayer, and behold, there was a lifeless body lying within! Unknown words were uttered by the Lhama, at which the corpse opened its eyes, the body revived, sat up, and soon got out of the coffin and walked toward the Lhama where he bowed, looked around, took a few steps toward the Swami, then returned to the Lhama, then back to the coffin, where he relapsed, and was again seemingly lifeless. The Swami learned that the corpse was some hundreds of years old, had been dead for eight years, and on rare occasions returned to his body in the coffin. More could not be told then.

The Swami now turned to a small table back of him, that had something hidden beneath a small piece of rice linen. It was a dead bird. "This bird flew in here," he said, picking it up in his hands, "and it struck hard against the stone wall and died yesterday. Would the Memsahib like to see it flying around the room? I thought so." He now held the bird in a stream of sunshine that filtered through a crack in the wall, and as the sunshine fell upon it, the bird opened its eyes. In a moment, its wings began to flutter, a moment more and the bird was flying around the room. As I marveled, the Swami said, "Don't be disappointed, Memsahib, but the bird will not live permanently here. It is living in its etheric body at present," and as we watched and talked, the bird dropped to the ground. The wonder worker picked it up and put it again under the cloth on the table.

"About the aura, Swami, did you also learn about this from the Tibetan yogi?", I inquired.

"It is so, Memsahib, and it is easy to distinguish a man from a woman by the aura alone, as the aura of a man follows the contour of his body, but that of a woman, after leaving the head, becomes almost oblong until it reaches the knees, then it begins to follow the outlines of the body. One sees the aura best by relaxing the eyes, and by not looking at the person, but by peering into space. This is especially so when the person is some four feet distant and against a dark wall. You can see a sort of halo or mist covering clothes and face, varying slightly in various individuals." He paused a moment, then went on. "I see you wish to ask about diagnosing disease by the aura, as some do in the East."

The Swami then told me that each person had three auras. A psychic, or one in trance, can see one aura close to the skin, and calls this aura ectoplasm, as the person believes that it is a materialized substance. The Swami said that in 1911, experimenters had found that by the use of colors, such as yellow, blue, red, green, auras could be seen around a nude patient standing against a dark background. Three different auras could then be distinguished, the middle aura being the best guide to disease, when this aura shows signs of being unhealthy or when the inner aura becomes spotted.

In this way tuberculosis, and other diseases, can be diagnosed without touching the patient. In cases of epilepsy, the aura is lopsided to the right, the aura being larger to the right than the left. The hysterical patient has an enlarged aura over the small of the back. The Swami then looked at me and smilingly remarked, "Your friend is waiting for you a bit anxiously." I rose and thanked him, placing an offering in the basket for his Temple, knowing that he would not take anything from me for himself.

Rising, he said, "There are many other things to be mentioned, but I want to leave a few last words with you, Memsahib. The pitris, spirits, would have me to say to remember through all your life of hardships, that Time's noblest offspring is a good character, built on spirituality. Thus may you girdle your nights and days with higher strength. Ever remember God at all times and seasons, in darkness and in light. Inspire and uplift those you contact. Do the allotted task for which you came to earth, and at the end you will hear the angels sing."

Almost walking on air, I sped back to my friend to show her the apported mango, and to thrust my handkerchief under her nose. "You certainly got results, if they mean anything to you," she remarked. "That rose fragrance is wonderful and strong, and yes, the heliotrope. The others are different, and I cannot identify them as I am not well acquainted with perfumes."

After witnessing many other helpful and wonderful phenomena, by visiting other wonder workers, I was fortunate in contacting some of the sons of former headhunters who were now in mission schools, learning English and business subjects, in order to obtain well paying jobs with the English Government. One of them taught me some more Naga words, and promised that when he returned from a Christmas vacation, he would teach me more of his language, so that I could translate parts of the Bible for his people, also some hymns, and write a school book in Ao-Naga.

After completing our plans, we boarded a little Indian train, con-

sisting of a few small compartments, which had broad, bare shelves on which one might sleep. One always brought their own bedding. The train stopped at indefinite intervals for the convenience of the natives, so that they might get out, stretch themselves, and eat the lunches they had brought. The train started up again only when there seemed nothing else better to do.

We were bound for our station, Narcharchery, a very long ride. After arriving there, we had a long hard journey of five days on pony back to reach the land of the headhunters. A missionary at an adjacent station was to bring ponies, servants, and the equipment necessary to take us and our baggage to the station. So wild and unfrequented was the country that the weekly train had to push the wild animals off the tracks; elephants, tigers, buffalo, leopards, huge serpents!

However, even in this unfrequented country, a person as famous as Ghandi-ji came into our province of Assam, and with others, got out and read the Sermon On The Mount to the eager, assembled crowd. Closing the book, he said, "Go and do likewise. That is my message to you. There is nothing better." The great American physicist, Dr. Arthur Compton, in later years, studied the cosmic rays in the Assam country and elsewhere. So we tried to think we were not cut off from all the good in the world, even in our isolation.

Before leaving our friends on the plains, we had sent in a grocery order to Calcutta, some six months away in time. It had to be carried up into our hills, packed in Standard oil cans, on the backs of natives, during the dry season. Butter was to be mailed to us from Denmark. From the natives, we could get only a few small eggs, rice and an occasional scrubby looking chicken, which even a cat would not appreciate.

The food of the natives was a matter of custom, and we thought it as impossible as they thought ours. A box which was sent us from America, had some strong smelling cheese, which we opened in the presence of some of the headhunters, and which caused them to move away, chagrined that their teacher-friend could eat such things! Our custom of kissing occasionally was highly disgusting to them also. To see ourselves as others see us was part of our education, and made us even more understanding and charitable.

The natives thought nothing of eating highly decayed fish and meat, brought up from the plains and deposited for many days in the sun. Their regular diet of rice, seasoned with jungle weeds, white ants, slugs, snails, bamboo sprouts was most acceptable to them. Sanitation was an unknown thing. In the dry season, they bathed in a small pool, then scooped up the water and cooked their rice in it. When an epidemic broke out, they made a sacrifice to the spirits, even of their most valued possession, the family pig.

Their clothing was conspicuous by its absence. Friendly natives added to this a string of beads and a smile. The monotony was often broken by an ornamentation of shells and beads, sections of elephant tusks worn on the arms, huge fish shells about the neck, and wads of cotton at the sides of the head, with the lobes of their ears filled with bones, stones, matches and anything that was new and novel. The ear lobes were often so stretched that they touched the shoulders.

When it was cold, a white or indigo colored, homespun blanket was draped around the shoulders. The women usually wore a small homespun skirt about their waists. Those leaving the hill for school or work often adopted the Indian costume, and continued to wear it when they returned.

The Nagas never had to shave, as no hair ever grew on their faces. The hair on their heads was cut by striking a lock over a bamboo stick with a headhunter knife until it looked as if it had been cut with the aid of the old fashioned bowl and scissors method.

On the hills, in rocky, baren and isolated places, the headhunters and their families lived in small, dark, dirty, rat infested bamboo walled huts. The floor was the bare earth, and each hut had a raised platform in the back for sleeping, the first compartment of the dwelling being devoted to the family pig, taken in nights to save him from leopards and tigers. The walls of the hut were reserved for the chickens, in baskets attached to the walls, as were also the family dishes. Housekeeping was simple and economical, for after every meal, prepared over a fire under a tripod of three stones, with no chimney, and with the smoke filling the hut, the chickens would descend from the walls and devour anything spilled on the ground or left over in the unwashed bowls.

Some of the walls of the huts we visited were lined with skulls, tokens of bravery. The warriors, much of the time, slept on their huge headhunter knives, which they carried during the day in a sheath on their backs. They were thus ready for a raid at any time. When the great war drum at the edge of the village was sounded, it could be heard for miles around.

Thus these primitive folks lived; fearful, unhappy, superstitous, often diseased, quarrelsome, ignorant but hard working, earnest and truthful. They never lied nor knew the meaning of a lie until they had contacted the white traders of the plains. Actually, these folks were primitive spiritists, animists, in their religious beliefs.

Their work was difficult, for they had to clear the land and plant their rice without tools, until we introduced a small iron, a hoe-like instrument that helped them greatly. The ground was so poor that they had to move their rice plantations every three or four years, making it necessary for the people to walk long distances to get to their work.

Before we arrived, we were told that there had been two or three families living near where we were to be located. They had either died or moved away, but there *was* a small, cloth-walled teak wood bungalow that we could occupy. It was built of teak wood so that the white ants would not eat it down overnight. The afternoon we were to arrive, in checking our boxes, we found that our number 5 box was missing. This box contained odds and ends, and a large package of notes which I had received from my spirit friends, many of them being written on small sheets of light green paper. Though most of this was imprinted on my mind, the loss was very real, for I wished to retain messages written by spirit hands.

One of the native boys, Repba by name, noticed my unusual sadness, and was most sympathetic when I told him of the box which had been lost. We were then resting beside the road before making the last part of our journey. The day was warm, the air sweet scented. Birds twittered in the jungle bushes, and from some of the trees, purple orchids were hanging.

As we rested, Repba asked if he might tell of one of his unusual experiences with a Sahib who had lost a box, and who later had retrieved it. It might, he said, comfort the Memsahib to know that wonderful things can happen in India, of which the Sahib folks know little.

So, Repba told of a certain Charles Sahib he was working for, who was on his way to Tibet with

(concluded on page 31)

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MIRACLE THRU SPIRIT . . .

(continued from page 15)

from constant pain, now looked bright and full of life. And, she seemed happy to have us shoe her again.

We were working near the barn, and suddenly were brought up short by the loveliest whistling that we had ever heard. We stopped working and stood waiting for the whistler to emerge from the barn. Even the little mare threw her head up, ears forward, listening to the beautiful sound. My husband and I looked at each other in wonderment, but although the whistling kept up, no one appeared. Later, we remembered that the whistling sounded as though it had come from a trumpet or barrel. But, at the time, we ran to see who was in our barn. *No one was visible.*

So, we returned to finish our work on Blazeon, but as we came close, we saw that she seemed engulfed in light, and a grand miracle was taking place before our eyes. *She was being healed,* and each day since, the swelling has grown less and less. Her mind too is healed, and instead of hiding from everyone, she now runs to meet all callers, rambles through their pockets, and comes to our bedroom window to call us each morning. All of her cute ways have returned, and we have seen this miracle happen right before our eyes. It is evident that the man Grandfather Searcy referred to, in spirit, *was* able to get thru to her, and we feel too, that he was the one whose heavenly whistling we heard on the day she was healed!

Youth fades; love droops;
the lessons of friendship fall;
A mother's secret hope
outlives them all.

—Oliver Wendell Holmes

✝ *The London Mission Incident* ✝

by Edward W. Wood

Most of us dwelling in so-called Christian lands are familiar with the Biblical incident giving rise to the term "doubting Thomas". But, to refresh your memory, I present a skeletal summary from the Gospel of John.

Our Lord Jesus was crucified and "died" on the cross. His body was placed in a sealed tomb in a nearby garden. The third day after this event, Mary of Magdala came to the tomb and was surprised to find it empty. This was followed by several manifestations by Jesus to His disciples, apparently in His usual physical body. But Thomas stated firmly, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and put my hand into his side, I will not believe."

"After eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut and stood in the midst and said, 'Peace be unto you'. Then said he to Thomas, 'Reach hither thy finger, and see my hands; reach hither thy hand, and put it into my side: and be not faithless, but believing'. Thomas answered and said unto him, 'My Lord and my God'."

Evidently Jesus' post-resurrectional appearances were accomplished by laws which we may not now be able to understand, but in which we must believe. I now present a series of episodes out of my personal experiences which, again, have been accomplished by laws which we do not understand. I entitle these episodes: *The West London Mission Incidents.*

Dramatis Personae: In the Spirit, Timevaluva (apparently not functioning) Hindu poet of the Third Century and "Teacher" to Barbara Hutchinson, Spirit guide to LS (in the flesh), Beatrice Morris, also in the Spirit, scribe to the above. Six other persons present, all in the flesh.

Number 1. *On the evening of February 8, 1957,* during a meeting with LS, asleep in trance in a dark room, Barbara Hutchinson told us of a Dr. Donald Soper, who managed the West London Mission for girls who were in difficulty, in London, England. She stated that King's Way Hall, London, W.C. 2, was his address. It was written down by Beatrice Morris. She was careful to specify that the initial of Dr. Soper's first name looked more like an "O" than a "D". This proved to be the case. At the end of the meeting, when the lights were turned on, there was his name and address on the tablet, as described. She also stated that Dr. Soper would appreciate help.

On the following day, I wrote to Dr. Soper and explained the incident just as it had occurred. I sent with my letter, by air mail, a copy of my "My Personal Testimony to Life After Death", and a check for $5.00 for his work. It is needless to say that none of those present at this meeting had ever heard of the Mission or of Dr. Soper.

On the next day, I phoned three of those who had been present and read them the above statement, and asked if they would corroborate the facts? They were happy to do so.

Number 2. *Recorded as of February 18, 1957.*

I sent a copy of the West London Mission Incident to LS, for, asleep in trance, he knows nothing of what occurs in his meetings. Properly astonished, he phoned me this evening to thank me, saying he would like to make a gift for Dr. Soper's work. This he later did. He stated he had never heard of Dr. Soper or his mission. Barbara then chimed in, saying I would "hear from the gentlemen" and that some of the parents of the girls in the Mission are on the Other Side, and seeing their daughters in trouble, were trying to communicate with me to help answer Dr. Soper's prayers for the success of his work. She further said this was but a small beginning, but it might grow to larger proportions.

This experience is another of the many instances I have had speaking with excarnate spirits over the telephone! Please note also that we here have revealed the method by which our prayers are sometimes answered, thru the cooperation of excarnate spirits.

February 25, 1957.

I have since learned thru a mutual friend in London, that Dr. Soper and his mission are "real"! I have not yet heard from Dr. Soper direct.

February 28, 1957.

An acknowledgment from Dr. Soper was received this morning confirming his existence and his mission. Barbara Hutchinson's prophecy is fulfilled! In these experiences we are allowed to learn more of the laws of the Spirit. The usual run of mankind are unbelieving, when these laws manifest we are often doubting Thomases. What is *your* thought regarding the foregoing episodes?

"My life shall touch a dozen lives
Before this day is done;
Leave countless marks for good or ill
Ere sets the evening sun.

So, this wish I always wish,
The prayer I ever pray;
Lord, may my life help other lives
It touches by the way."

—AUTHOR UNKNOWN

STRANGE GIRL . . .

(continued from page 8)

role seriously, distributing toys to the children of Spirit Land and bringing the joy and happiness he tried to bring to a small portion of children during his earth-life. In fact, Jim thinks, we of earth received the *original impression* of the jolly old Saint direct from the actuality in Spirit, and that is why Santa Claus will never die in the hearts of earth children.

Swiftly, Saint Nick began handing out the wonderful surprises he had for the spirit children. When little Constie's turn came, she received a big, beautiful doll with golden curls and many other fine things. Then, Santa was gone in a flash!

Constie seemed bewildered. She could not believe the gifts were actually for *her!* "There must be some mistake!" she protested. "We must send them back at once. They are meant for some other little girl." Then Jim sat down beside her, under the tree and took her in his lap. Patiently and lovingly, he explained that there had, indeed, been no mistake — that the toys were for Constie, and for *no one else*. Still not quite believing, Constie confided to Jim that never, in all her life on earth, had she received *one* Christmas present! For, "when Santa had given to all the others, there was nothing left for me. There was never enough to go 'round."

Finally, convinced that the gifts were hers, Constie was beside herself with joy, and there were tears of happiness in her eyes as she clasped the big, beautiful doll to her heart and would not let it go long enough to look at her other things — so that Jim had to unwrap them for her. And, although she loved her many fine presents, this doll remained her favorite. She had longed for a doll all her love-starved earth-life, but, then, had never dared to dream that she would, some day, have one of her very own.

So, this is the story of Constie—the little girl who brought a special Christmas joy to a certain group of Spirit people—the little girl who had been a drudge during her life upon the earth, but who had come home, at last. And, now there was a smile on her sad, little face, and the stars were shining through her tears.

HOVERING STAR . . .

(continued from page 14)

that leg of our journey. From him, we learned some of the history of his country. In early Biblical times, he said, Lebanon was known as Phoenicia. The famed seafarers, the Phoenicians, came from this country north of Palestine. As evidence that the New Light has received measurable acceptance, this land now is a Christian Republic with a substantial majority. There are other evidences of the influence of this Light in Samaria, Syria and, especially in Greece, which, before Paul, was all Pagan.

Faith is a divine quality. Usually it is ingrained into us from childhood. It is then that we are told that all things are possible to God and that His law supersedes physical laws, but in accordance with a Divine Order. Therefore, a child seldom questions the modus operandi of a mystery. But, that does not excuse adults, and especially the Clergy, for not coming up with some logical explanation for the strange behavior of the Bethlehem Star.

No star known to man is small enough to enter our Earth's envelope without catastrophic consequences. It could not have been a comet or an asteroid, surely! The former could not be stopped in its lightning dash across the heavens. An asteroid, however minute, always explodes when it reaches the atmosphere surrounding our Globe, usually burning itself out before such particles reach the ground. Obviously, we shall have to look elsewhere for the answer. Why not the Bible, whence came the story in the first place?

Let us first consider the disappearance of the Heavenly Star. Where had it gone and why? Jerusalem did not see it. But St. Luke tells us that the Shepherds, tending their flocks nearby, were visited by a Host of Angels and they beheld "an Angel of the Lord, and the brightness of God shone round about them." And the Angel said, "fear not" for they were sore afraid.

While it is not intended to connect this Angelic visitation directly with the missing Star, we must not overlook the fact that when the Magi reached the Judean hills after leaving Jerusalem, only five miles distant from Bethlehem, the same Star appeared. Nevertheless, a tremendous Celestial drama was being enacted across this Judean vicinity.

After much Biblical research and considering the locale and the extraordinary maneuverable feat of the Illuminated Star which led the Magi's caravan hundreds of miles, only to disappear for a time, then suddenly reappear and finally hover over the spot where the Child was — there is just one conclusion that can be made. The Star must have been an Ethereal Sky-object. In my opinion, possibly the type referred to in the Old Testament as the fiery Chariot which took Elijah up in a whirlwind.

The Bible reveals many other terminologies such as: flame of fire, bow in the cloud, wheel in the middle of a wheel, Ezekiel 1, 16. Should we not look for a spiritual explanation of these Sky-circles whose convex sides glow like an illuminated Star, rather than to the Air Force? Especially when that source knows nothing beyond the machinery of mundane propulsion. No wonder they are in complete bewilderment!

Shall we not rather trust to Him who maketh the Clouds His Chariot; Who walketh upon the Wings of the wind? Psalms 104-3.

WHAT WILL IT BE?

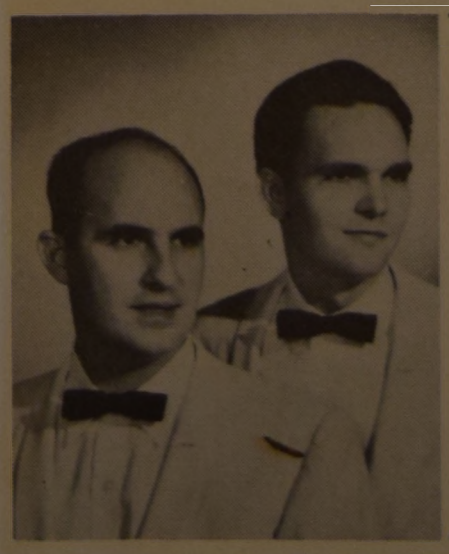
Astrologers, scientists, occultists and philosophers the world over are all agog over an event that will take place in February, 1962, which has never before transpired in the known history of the world.

At that time, five of the major planets, Mercury, Venus, Mars, Jupiter and Saturn, will all enter the same 19 degree arc of the Zodiac, called Aquarius, together with the Sun and Moon.

Twice before in the history of the world, three planets have been in conjunction, but five, never! The first three planet conjunction came in 577-574 B.C., during the time Buddha was born. He transformed the life and thought of at least half of the *Eastern* Part of the world. Then came a second conjunction, 10 B.C. - 30 A.D. During this time, Jesus the Christ was born and His teachings transformed at least half of the *Western* Part of the world.

With Five Major planets due to conjunct February next, it may be that some dynamic occurance is due to happen! Such a conjunction of major planets will not be due again for thousands and thousands of years. . . At least, humanity has something vital and new to look forward to in the not too distant future!

If we give love and sympathy
Even to those who hate us,
We fill them so with mystery
They know not how to hate us.
—Helen King



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THE MOUNT OF CHRIST . . .

(continued from page 4)

Does she make tea? Effusions? Powders?

She can, of course, and does if her Masters tell her to for some purpose, but in her mind and heart all the 'wealth" of growing things on the Mount of Christ are purifiers. "Devils", the ills of those who come from around the world, are cast forth to be cleansed in the sweet fragrance of flowers that grow their best on the Mount of Christ. These fragrances are part of the healings, even as is the pilgrimage to the top of the Mount and the singing march back down to the creek for other phases of healing, ending with sermons in The Temple and the recording on tape and dictaphone of testimonials. So often are the testimonials punctuated by the weeping of the healed and all who hear their broken words. None who come, nor even Reverend Rossi herself, who has heard weeping and testimonials for eleven years, can listen unmoved to such sincerity and certainty. Nor can one watch, unmoved, the pilgrimage up and down the Mount of Christ, into and out of shadowed areas of green, or the ritual of opening services in The Temple, where so many "are dressed in white because they are worthy".

Detractors claim that Reverend Rossi is a rich woman, but I doubt if she *can* be on an income of less than a hundred dollars a month, and certainly not on the donations of those who put fifty cents in the collection baskets and take out forty cents! Yet, somehow, like the late Mother Cabrini, of the faith to which Reverend Rossi originally belonged, the Reverend finds ways and means of working even commercial miracles, like building rooms, offices, laundries, walks, roads, without money. Rich men come and shake their heads, marveling over what she has done; they eat her food, and are welcome, and say:

"God will reward you!"

He must have been doing that the last eleven years, for vastly more has been given away at the Foundation than all those estimated fifty thousand have, in a material sense, brought. How has it been done?

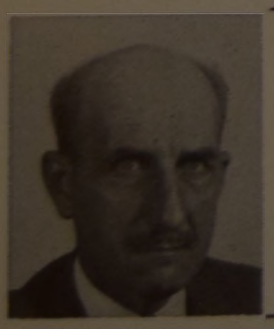
"God only knows!" exclaims Reverend Rossi, stating the exact truth. She is aware that God works *with* man, not *for* him, and that everyone must find the way to his own goals. Yet, she sometimes wonders, as the years advance upon her—she looks twenty years younger than the true age of her short, sturdy body – whether it might be better to lay up treasures for use after she retires, dies, or even just becomes sick for a week or two – her Masters have kept her health at the peak for her endless labors – or who shall carry on where she may, *must*, eventually leave off?

"Come over into San Sebastian and help us!" might well be her cry, but she never utters it. She is far more accustomed to doing the thing at hand, first things first, and heeding the whispers in her spirit of the Great Ones, Whose instrument she is. They never tell her *how*. They simply bid her *do*, and she *does*.

Until, if ever, she retires or dies, any report that she is out of business must be regarded as Mark Twain regarded the premature report of his own death:

"Slightly exaggerated!"

That same unwritten word is a kind of synonym, too, for the word "exaggerated".



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° ° ° °

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° ° ° °

Psychic. Peter Hurkos. (C) 224 pp., $4.05 post paid, 16c tax in California.

The autobiography of the famous Dutch mystic, Peter Hurkos, telling of his uncanny powers of extra-sensory perception, which have baffled doctors and scientists in demonstrations ranging from the locating of lost articles to the solving of major crimes.

His unusual ability came as a result of a fall from a scaffolding, from which he was unconscious for three days. When he came to, in the hospital, he turned to the man in the next bed and saw the man's past in a sudden flash. To his own surprise, he found himself saying: "You're a bad man. When your father died, he left you a gold watch, and you have sold it." This the man admitted. Peter then turned to the nurse and told her that she had recently lost a valise belonging to a friend – as indeed she had.

After many gruelling tests by psychiatrists, it was recognized that Peter's fall had bestowed on him the amazing gift of psychometry. As so often happens, any person who has any phase of psychic ability creates a veritable cyclone in a teapot. The sceptic wisely tells how his "trick" was performed, the wise ones know it all. But, the proof is in the evidential messages that are allowed to come through.

This is an interesting book, written by an unusually psychic person, and offers valuable information on many of the ways and means of Psychic manifestations.

Order the above from *Chimes,* Brea, Calif.

A CHRISTMAS STORY . . .

(continued from page 11)

later, the lights went on in the building, and we pushed into the warm room, each boy carrying a big bundle of the papers. The man had been attending a Christmas party that night, and was two hours late opening for us.

I can still hear that man's voice yelling out the names of the boys and the number of papers they were to receive. The big boys, who took large quantities of papers, were at the top of the list, and we smaller boys, who could only sell a few, got our papers last. Finally, we heard our names called.

"Billy D....., thirty!"

John Chaney, twenty-five!"

Every newsboy knows that Christmas Day is a poor market for newspapers, and these two inexperienced little boys, Billy and John, learned that fact as they trudged through the snow on High Street, Columbus, Ohio, that Christmas Day. People were gathered around their decorated trees, sharing gifts, eating late breakfast, and had no interest in that boy calling from the sidewalk, "Paper, last edition!"

At nine o'clock, we still had more than half of our little stock of papers unsold. Bobby suggested that we split up, and take different streets. I went down Neil Avenue, a good residential street. One dear old woman opened her door, and called to me. She bought a paper and invited me inside to get the change.

"You dear little boy," she said, "you look half frozen. Come in here by the fireplace and get warm."

That I did gladly, and tried to answer her friendly questions as to why I was not home opening my presents, instead of tramping the snowy sidewalks. When I came out of that warm home to the snow and wind of the sidewalk, I felt that I had had enough, and half ashamed of my failure, I started for home with about one-third of my papers still under my arm.

Bobby went down High Street, having no better luck selling than I had. But he continued on downtown, farther than either of us ever had gone before. Afterwards, Bobby said that he seemed to be led along by an unseen hand and did not realize how far he had come until he saw the state capitol building across the street. Bobby was in front of the Neil House, a respectable hotel, facing the state capitol grounds.

Perhaps to get into a warm place, perhaps to find a chair to sit in for a little rest, or perhaps, led by the hand of a Spirit Guide, Bobby pushed on the front door and found himself in the big lobby of the hotel. Like the street outside, the lobby was deserted this Christmas morning. No one stays in a hotel on Christmas if they have anyplace on earth to go. And the Neil House lobby was almost without guests. Three men were in that lobby. Two already had newspapers, and were reading them. One man was sitting off by himself, apparently doing nothing but staring into space. Since he was the only likely customer, Bobby walked up to him, "Buy a paper, Mister?"

The man paid no more attention to Bobby's presence and his words than if he had been a wax figure sitting in that chair. Because the hotel did not encourage newsboys to peddle their papers inside, Bobby should have, by all rules, walked on and got out of that lobby. But, again, Bobby broke the usual routine, and tried again.

"Mister, don't you want a paper to read?"

The man began to move a little in his chair, and turned his eyes on Bobby.

"The fact is, Boy, that I do not have any money."

Bobby never expected this answer in the lobby of one of Columbus' most expensive hotels, and he slowly walked away from the man. Then, as he got near the door to leave, Bobby turned back and walked directly to the man. Holding out his palm, displaying several coins, Bobby offered it to the man.

"I ain't got much from my papers this morning, but I want to give you part of what I have. This is Christmas and I can't leave you here with no money for a lunch for Christmas."

The man stared at Bobby and remained motionless in his chair. Then his hand reached toward Bobby, and an arm went around the boy to pull him against the man's body in a tight grip.

"Yes, this is Christmas, Boy! And Bertha always said that we only find happiness when we make happiness for others. Bertha always wanted a boy. Tell me, Son, why you are out in tht cold selling papers, and not at home by the Christmas tree?"

A few minutes later, the stranger was at a telephone calling the owner of a large downtown department store. The amazed merchant told this stranger that he would open his store for him as soon as he could get his chaffeur to drive him downtown.

When Bobby, with his new found friend, got into the motor car with the merchant, Bobby knew his new friend was no stranger to the merchant, and as he listened to their conversation, he became aware that this man who "had no money to buy a paper" was one of the city's wealthy citizens.

Inside the big department store, Bobby was told to make a list of his sisters, and his brothers, including himself, also his mother; then he followed the two men from department to department, selecting the best, and wrapping them in person, with their assistance.

"You will not be needing that decorated tree anymore," said Bobby's benefactor to the merchant. "Don't you think your chaffeur can manage to get it out to the limousine for us?"

A motor car from the hotel arrived only minutes behind the merchant's limousine with Bobby, his new friend and the chaffeur. The hotel car brought the dinner ready to serve, including two waiters to annoy Bobby's mother, who had never seen such "goings on".

Bobby's mother was much more comfortable after their distinguished guest dismissed the waiters and chauffeur, and the family became calm enough to sit down at the loaded dinner table. Bobby could scarcely believe that the sober-faced stranger in the hotel lobby was the same man as their happy, lively guest.

Wistfully looking about the table at each happy face, the new found friend said, "This would make Bertha very happy indeed, if she knew about it."

Quickly, Bobby's mother responded to that, "Your lovely wife does know about this. I am sure she planned it!"

"Bertha . . . planned . . . this?" the man spoke as one struck with amazement.

"She surely did," announced the mother with certainty. "I talked with her in my bedroom this morning!"

When facts are sufficient, arguments are useless.

Help a Man up the Hill, and find yourself nearer the top.

A man who moves a mountain starts by moving small stones.

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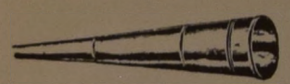
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LIFE IN TWO SPHERES . . .

(continued from page 5)

ing corn feels the softest touch of the wind. He called his paper, received his pay, and knew not that his mother was near.

To Mona, the shock was terrible. She could not endure the thought that her child did not know that she was with him. Weary of her unavailable efforts, she threw herself into the arms of her companion, the only one who could respond, and wept. Partially restored to self possession, she gazed at her boy, perceiving the marks of poverty and suffering one short year had stamped on his face.

"Lars! Lars!" she cried, "How came you here? Have you nothing to eat? Nothing to wear? Are you without home or shelter?"

Then, Albreda spoke soothingly, and explained conditions to the stricken mother, then gently drew her away by the force of her will, for she knew that no good would come from prolonging this painful experience. She moved, with Mona, toward the headlands of spirit, and they soon found themselves in the delightful circle of their friends.

Having passed out of the earth sphere, Mona no longer suffered the torture of her emotions, but as she sat in the midst of her friends, her face reflected the experiences she had just gone through. She remembered her boy, but remembered him as in a dream, and turned to those with whom she sat, saying, "Would it be wrong for me to pray?"

"To pray is the heart's desire. We all pray for light, counsel and guidance, and for assistance. If your heart is filled with prayer, it is the expressed perfume of homage to the Infinite."

"But, if my prayer is selfish, if it be the cry of a selfish soul for a selfish object?"

"Then it will receive no answer, but will defeat itself. It may appear selfish to you, but may not appear in that light to the angels."

"My boy! He is suffering. The earth-life for him is dark and starless. I would pray that he might come here to me."

"The Father only can judge. Perhaps it may be for the best, for if left alone on earth his life might be stained with crime, and his years blackened with a record of misdeeds."

Thus encouraged, Mona voiced her prayer. "Lars! Lars! From the shadow of earth, from the life of sorrow, my own dear Lars, come up to me! Infinite Father, grant my request, as Thou hast given me life in heaven, bring him now to me."

Peace now filled Mona's soul, and she knew, somehow, that her prayer would be answered. Every fibre of her heart grew tense, and thrilled by a strange vibration, she turned, and there by her side stood her boy, a beautiful spirit. Stretching out his hands, he rushed into her arms with a glad cry. *Her prayer had been answered.*

One who had watched over the child, received his emancipated spirit and had brought him safely to his mothers arms. And so Mona's Christmas, in the spheres, was made perfect and joyous. Her happiness was reflected, also, in the faces and hearts of her companions, for mankind is a great brotherhood. The depression of one individual depresses all. Just so, the elevation of a single mind is felt by all. One cannot progress without dragging the whole world along with him.

The Sage, who had listened silently to the various speakers, said, "There is but one law and condition of happiness, to do right; which means adjustment to the laws of being. This is as true of the spirit world as of earth, for the two are intimately blended, and the passing from one to the other is like going from one room to another, the only change being that of garment.

"The earth is the first stage in the life of spirit, and is not without profit. Immortality is necessary because of the constitution of the mind. Every individual has the germ of an intellect, which, if fully developed, would surpass that of the angels. There is no soul made in vain in creation, and if man cannot be developed on earth, he will have an eternity in which to expand hereafter. He only is great who has love, philanthrophy, and wisdom combined into one harmonious whole. Make this the object of being. Eradicate evils one by one. Every man and woman should think of themselves as individual sovereigns, with the right to think and act as best pleases themselves, so long as this does not infringe upon the rights of others. *To be perfect should be the aim of all.*

"Man is an immortal being, with infinite ages for progress before him, and occupies the most exalted position conceivable. And, as the next life is in continuity with this, the ways of spirit life should not be foreign to him. Every soul inherits the possibilities of infinite acquirement, and some time we shall deserve this inherent quality, and find those now degraded, perfect and beautiful beyond our present conception."

As the Sage ceased speaking, the group drifted away, each to their own Christmastide celebrations, leaving a subtle influence like a delicate perfume, felt but not comprehended by the members of the circle, who were thus uplifted and ennobled by many such contacts in the Spheres of Light.

The End

30 YEARS AMONG DEAD . . .

(continued from page 3)

assert that the doctrine of denominational possession is kept up, substantially the same theory, to account for substantially the same facts, by half the human race, who thus stand as consistent representatives of their forefathers back in the primitive antiquity."

Homer referred repeatedly to demons and said, "A sick man pining away is one upon whom an evil spirit has gazed." Plato held that demons obsessed mortals. Socrates speaks directly of demons influencing the possessed (insane). Plutarch wrote: "Certain tyrannical demons require for their enjoyment some soul still incarnate; being unable to satisfy their passions in any other way." Etc., etc.

Prof. William James wrote in, "Proceedings S.P.R.", "That the demon theory will have its innings again, is to my mind, absolutely certain. One has to be 'scientific' indeed, to be blind and ignorant enough to suspect no such possibility."

Never before in the history of medical science has there been such widespread interest, by the public at large, as well as by medical men and public officials, in the subject of the cause, treatment and cure of nervous and mental diseases.

Statistics show that insanity is increasing with alarming rapidity everywhere, yet medical experts differ widely as to the causes of mental deterioration, and science is not yet in possession of knowledge of the exact etiology of functional insanity.

To the investigator in Abnormal Psychology, on the spiritualistic hypothesis much of the symptomatol-

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ogy of the "War Neurosis" or shell shock, excepting cases of malingering, as recorded by Dr. F. E. Williams, Acting Medical Director, National Committee for Mental Hygiene, New York City, suggests obsession or possession by spirits of dead soldiers, unconscious of their transition, as the exciting cause. This is indicated by delirium, hallucinations, anxiety states, functional heart disorders, paralysis, tremors, gait disturbances, pain, disorders of speech, etc."

Newspapers reported the case of a young man, Frank James, a boy thug of New York City, who, after a fall from a motorcycle when ten years of age, changed from a cheerful, affectionate and obedient child into a surly, insolent boy, developing into a confirmed robber and criminal. After several terms in the reformatory and five years in Sing Sing Prison, he was declared hopelessly insane, and sent to the State Insane Asylum. Frank James, however, escaped and when pursuers attempted his capture, he was hit on the head with a club, and falling unconscious, was taken to a hospital.

The next morning, the boy awoke, extraordinarily changed; he was gentle and deferential, showing no further indications of an unbalanced mind, and, from that time, exhibited not the slightest impulse to commit crime of any kind. The article concluded, "Just what happened to the mechanism of the boy's brain is not entirely understood by medical men."

The simple explanation, from our point of view, would be that, following the shock of the boy's early fall, an obsessing spirit criminal had taken control of the boy, and that the blow from the club on the man's head, with its accompanying pain, caused the obsessing entity to become dislodged.

The success credited to hydrotheraphy, as practiced in institutions for the insane, especially when a strong stream of water, or a continuous bath is used, can also be accounted for by the dislodgement of obsessing entities, who object to the discomforts incident to such treatment.

Spirit obsession is a fact, a perversion of a natural law, and is amply demonstrable. This has been proven hundreds of times by causing the supposed insanity or aberration to be temporarily transferred *from* the victim *to* a psychic sensitive who is *trained for the purpose*, and by this method ascertain the cause of the psychosis to be an ignorant or mischievious spirit, whose identity may frequently be verified.

By this method, and without detriment to the psychic, it has also proven possible to relieve the victim, as well as release the entity from its condition of spiritual darkness through an explanation of the laws governing the spirit world, which the experiences which are to follow will demonstrate.

Inter-communication between the visible and invisible worlds is a natural priviledge, and is established through a person of a certain psychic constitution, capable of acting as an intermediary, through whom discarnate intelligences can readily come en-rapport with the physical plane. Of the various phases of contact, the most valuable for research purposes is that of unconscious trance.

Ignorant psychic experimentation may prove injurious when dabbled in by those who neglect the necessary precautions, and who lack the understanding of the laws which govern the subject, just as ignorance and disregard of the laws governing every day life may prove dangerous. The misuse of a thing is no argument against its use (by the qualified).

Psychical Research belongs especially to the domain of science; common sense and discrimination are essentials in all such experimenal work, as well as a thorough mastery of the laws involved. Under these conditions, scientific research becomes an invaluable factor in the investigation of Spiritual Science.

Ed Note: We have omitted many paragraphs in this first chapter for the sake of brevity. . . retaining the most vital to the subject.

to be continued

OUT OF THE FUTURE . . .

(continued from page 17)

exclaimed: "I will be seeing you both sometime after the first of the year — as soon as the Christmas rush of the mails is over." With this, we parted. Yet, ahead, on the day of the funeral of Johnny Horton, the close friends were rocked by another psychic experience of Bernard Ricks — in the midst of the overflowing chapel, with the funeral in full progress — and under the eyes of witnesses!

That morning of Nov. 8th, was shrouded in a dark overcast. Johnny Cash, the California singer and recording artist, who made famous the nationally known hit, *The Ballad Of A Teen-Age Queen* — also, *I Walked The Line* — was strolling in the Horton backyard with his friend, the recording artist, Merle Kilgore. Cash stopped and looked up at the dark, rolling clouds: "You know, Merle, I have a feeling that a miracle will take place today — it is so dark! It will come at a time when the grief is at its height! It will come — and then all these clouds will clear away, *and everything will be as bright as day!*

At 3 P.M., the crowds were pouring into the Rose-Neath Funeral Chapel in Bossier City. The "Singing Fisherman" lay amid mountainous banks of flowers. Bernard Ricks found a seat in the left section — Dorothy Kilgore at his left; Marie Howard at his right. The organ was in the second hymn; Buddy Sepaugh, 5 rows directly in front, looked back, almost losing his breath. Bernard Ricks' face was a glassy stare — and Buddy noted Dorothy and Marie were grimly watching him. With the funeral over, and Johnny resting in a raised oval plot on top of Red Chute Hill in the Hill Crest Memorial Park, 5 miles east of Bossier City; Bernard, with Dorothy and Marie, re-crossed Red River to the Horton home. Johnny Cash was standing in the front yard waiting when he rolled in.

"Where is that notebook, Bernard?" demanded the excited Johnny Cash. Bernard handed him the little brown book. "He controlled me, Johnny," said Ricks. "I could feel his arms around me — and right there in the midst of hundreds of people." Johnny flipped the pages. The first was a crude drawing of a *duck;* then it proceeded to a drawing of a *guitar;* then a *fish!* Then the writing became a scrawl: "Bernard, God is with me!" Johnny Cash looked down again, his face going white! The feeble effort was: "*Bright is this day!*" "It was Johnny! It was Johnny!" cried Johnny Cash, the tears gushing down his cheeks. "That's the same thing I said this morning—word for word!" Johnny Horton had made it back — through his friend and advisor, Bernard Ricks. Both men, loyal friends of Johnny Horton, wiped the tears from their eyes and looked up into the starry night. "It's just as he said, Johnny. It's bright as day up there where he is."

to be continued

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Merry Christmas And A Happy New Year
To all my friends, readers of CHIMES.
It's friends like you who have helped to build my success and I thank you all. I sincerely hope I may continue to serve you.
God bless everybody, everywhere.
MARY CARTER ALLEN, Box 219, Sulphur Rock, Ark.

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1ST SPIRITUALIST CHURCH, N.S.A.C., 10th and Fillmore. Sunday Lyceum, 11 a.m., Lecture, 8 p.m. Wednesday, 8 p.m. Rev. Walter Holder, Pastor. Phone Alpine 3-3804.

UNIVERSITY OF LIFE, N.S.A. of C., 1403 N. 7th Ave. Services Sun. 10:30 a.m. & 8 p.m., Wed. 8 p.m. Rev. Richard Ireland, Pastor. Home Phone BR 6-5774.

THE ORDER OF DIVINE SCIENCE CHAPEL, formerly Southside Spiritual Chapel, 5453 So. 3rd St. Service Sun. 11 a.m. Class, Dr. Glen C. Hazen; 3 p.m. regular service; 4:15 p.m. Spiritual Council Circle; Thur. 7 p.m. Healing; Thur. 8 p.m. class. Rev. Dorothy Simon, Pastor. Phone BR 6-6483.

GUIDING LIGHT SPIRITUALIST CHAPEL, U.H.F. 30 W. Portland, Apt. 20. Services Sunday 11 a.m. Messages. Friday 8 p.m. Circle and healing. Rev. Mona Victoria Glover, Pastor. Consul't. daily. Phone ALpine 3-7227.

TONAPAH

SUN SPIRITUALIST CAMP ASS'N., INC., N.S.A.C. Season, October 29th thru last Sunday in May. Services Sunday 2 p.m. Healing, Lecture, Messages. Susan Hoge, Sec'y.

TUCSON

SPIRITUALIST TEMPLE OF TRUTH, 920 N. 1st Ave. Services Sun. 7-9 p.m.; Messages Wed. 8-9 p.m. Class Wed. 7-8 p.m. Mrs. Edith Yarding, Sec'y. Edwin L. Foard, Acting Pastor. Phone MAine 4-3433.

UNITED FELLOWSHIP CHAPEL, 721 N. Second Ave. Services Sun. 2:00 p.m. Church service. Rev. Lila La Londe, Pastor. Phone 294-9707.

ARKANSAS

HOT SPRINGS

CHURCH OF SPIRIT AND TRUTH, 120 Garland Ave. Services Sun. 7:45 p.m. Rev. Julia Martin Miller, Pastor. Phone 4-1615.

CALIFORNIA

ALAMEDA

BROTHERHOOD SPIRITUALIST, 1407 Ninth Street. Services Sun. 7:30 p.m. Thur. 2 and 7:30 p.m. Rev. Pearl E. H. Manning, Pastor. Phone Lakehurst 2-2316.

SPIRITUAL UNITY CENTER, 1528 Santa Clara Ave. Church Class Services, on the Oahspe, Mon. 7:30 p.m. Dr. & Rev. E. L. Archer, Co-Pastors. Consul't. daily. Phone LAkehurst 2-6327.

ALHAMBRA

CHAPEL OF DEVOTION AND NEW AGE TEACHINGS, 1512 Ramona Road. Services Sun. 7:30 p.m. only. Rev. Gladys Campbell, Pastor. Phone AT 4-7101.

REV. BEDA E. KVISLER, 112 E. Grand Ave. Meetings Wed. 2:30 p.m. Consul't. by App't. Phone AT 4-0887.

ANAHEIM

GOLDEN HOUR CHURCH, 3302 Keys Lane. Circle Wed. 8 p.m. Consultations by App't. Only. Rev. Nina J. Bacon, Pastor. Phone JAckson 7-8420.

BALDWIN PARK

THE ABUNDANT LIFE CHURCH OF JESUS CHRIST, INC., 14002 E. Ohio St. Sun. 7:30 p.m. Healing and worship. Circles every week, also healing, Bible and Unfoldment classes. Pr'vt. Consul't. by app't. Rev. Katherine M. Sweet, Pastor. Phone ED 7-8805.

BAYSIDE

EXTRASENSORY PERCEPTION CHURCH, U.C.M., Pastors, Rev. Grace Conrad, Rev. Clair & Rev. Mareia Ulschoeffer. Services Sun. 2 p.m. Wed. 7 p.m. Class & Development. Walker Point Rd. off Indianola Cut-off of 101 Hwy. Conrad property House 4; Mail Box 478-A. Phone HI 2-6819.

BELL GARDENS

OPEN DOOR OF LOVE, 7017 Watcher St. Candle Lite Service Mon. 8 p.m. Meditation, Message-healing. Cons'lt. by app't. Rev. Amy Phone TOpaz 2-0651.

BURLINGAME

CHAPEL OF TRUTH, Burlingame Woman's Club, 241 Park Rd. Services Fri. 8 p.m. Rev. Guita Prineas, Pastor.

COMPTON

CHAPEL OF FAITH, 5612 Lavina Ave. Services Thur. & Sun. 7:30 p.m. Messages to all. Rev. Florence Gannon, Pastor. Phone NE 8-6917.

EL MONTE

GOLDEN LIGHT SPIRITUALIST CHURCH, 2412 N. Linn Ave. Services Sun. 8 p.m. Rev. Cathy Wood, Pastor. Rev. Harold Lynch & Rev. Harry Feight, Ass'ts. Private Consul't. by App't. Phone GI 8-7953.

NATIONAL FEDERATION OF SPIRITUAL SCIENCE CHURCH, No. 171, 517 Stewart. Sunday School 9:45 a.m., Sun. 11 a.m. Devotional; Thur. 7:30 p.m. Healing 8 p.m. services. Rev. Eva R. Taylor, Pastor. Phone OXford 8-4658. Consul't. by App't.

AQUARIAN COSMIC SCIENCE FELLOWSHIP, 303 E. Montecito Dr. Mon. eve. lessons in self hypnosis. Discussion clinic Tue. & Thur. 8 p.m. For information, phone GI 4-4430. Rev. L. Wiyninger and Dr. Emmet Richardson, Co-Pastors.

ENCINO

VALLEY SPIRITUALIST CHURCH, Sun. 2 p.m., 17965 Collins St., Thur. 2 & 8 p.m. Lecture, healing and spirit greetings. Rev. Letha Mahoney, Pastor. Phone DI 3-5308.

ESCONDIDO

HARMONY GROVE HEALING TEMPLE, Harmony Grove Spiritualist Camp Ass'n., Route 3, Box 179. Service Sun. 2 p.m. Lecture and messages.

GARDENA

ST. PAUL'S CHURCH OF SPIRIT COMMUNION, 813 W. 165th Place, off Vermont. Children's Sunday School, Sun. 1:30 p.m. Services Sunday 1 p.m. Wed 7:30 p.m. Blindfold Billet Service. Classes & Healing, Message Circles Sun. 3:45 p.m. Rev. Frances Bond, Pastor. Phone DAvis 9-1858. Consul't. by App't. Spiritualist Reading Room.

CHRIST CHURCH OF DIVINE GUIDANCE, 1552 W. 166th St. Sun. & Thur. 7:30 p.m. Service, healing, messages. Rev. Elsie G. Gibson, Pastor, Associate Pastor, Rev. Wesley Meeker.

FIRST SPIRITUALIST EPISCOPAL CHURCH, 1250 W. 155th St. Masonic Hall. Services Sun. 10:45 a.m. Floyd Humble, Leader. Phone DAvis 4-6458.

SPIRITUAL CHURCH OF THE MASTERS NO. 232. 813 W. 165th Place. Services Sun. 7:30 p.m. Private Consul't. by app't. Rev. Paul C. Henry, Rev. Jack C. Steverson, Pastors.

GLENDALE

THE CHURCH OF IMMUTABLE FAITH, U.H.F., 224½ S. Brand Blvd. Services Sun. 7:30 p.m. Wed. 8 p.m. Message service. Seminary study class Sat. 4-6 p.m. & 8-10 p.m. Dr. J. R. May, S|S, Pastor. Mrs. Juanita May, Sec'y-Treas. Phone CItrus 3-4103.

GROVER CITY

TEMPLE OF TRUTH AND LIGHT, 858 Manhattan Ave. Services Sun. and Thur., 7:30 p.m. Rev. Eugene Parrish, Pastor. Phone Arroyo Grande, HUnter 9-3190.

HANFORD

CHURCH OF REVELATION, INC., 216 E. 11th St. Classes: Tues. 8 p.m. Healing and message Circle: Thurs. 8 p.m. Rev. Winifred Ruth Mikesell, Pastor.

HOLLYWOOD

SPIRITUALIST SCIENCE CHURCH, 5230 Hollywood Blvd. Services: Wed. 2 and 8 p.m., Fri. 7 p.m., Sun. 7:30 p.m. Minister, Rev. Mae M. Taylor. Phone NOrmandie 2-8544, Sec'y., Ann Boddy, 1844 N. Berendo.

NORTH HOLLYWOOD

THE VALENTINO MEMORIAL CHURCH OF PSYCHIC FELLOWSHIP, 11307 Weddington St. Services Sun. 7:30 p.m. Informal message meeting Thur. 8 p.m. at 7726 Gentry Ave. Phone PO 5-5745. Rev. Carol E. McKinstry, Pastor.

THE SPIRITUAL CHURCH OF JESUS CHRIST, 1719 W. 50th at Western. Services Wed. 1:30 p.m.; Message circles and Priv't. Consul't. Thur. 1 & 7:30 p.m. at 11662 Chandler Blvd. Phone PO 6-7715. Rev. Mildred B. Gillette, Rev. Marie Ace, Ministers.

HUNTINGTON PARK

SPIRITUAL SCIENCE CHURCH NO. 48, Home Chapel, 2564 Live Oak St. Services Sun. & Wed. 7:45 p.m. Devotional services, Divine Healing and Spiritual Greetings at all services. Rev. Victoria M. Freutal, Minister. LU 5-7555.

SPIRITUAL SCIENCE CHURCH NO. 1, Ebell Club, 2502 Clarendon Ave. Services Sun. 2 p.m. Different speakers each Sun. Healing and Messages. Rev. Cevilla Stevens, Pastor.

CHURCH OF THE HEALING SHRINE, Odd Fellows Hall, 3167 Gage Ave. Services Sun. 7:30 p.m. Devotional, healing and message service. Rev. Hazel and Dewey Wear, Pastors. Dr. Rhodes, Healing Ministry.

UNIVERSAL CHURCH OF THE MASTER, NO. 248, 2545 Walnut St. Spiritual Circle, Thur. 7:30 p.m. Private Consul't. by App't. Phone after 5 p.m. LUdlow 5-5500. Rev. Mildred C. Dyer. Rev. Nadine Bonner, LUdlow 6-1865.

JOSHUA TREE

TEMPLE OF THE MASTERS, 29 Palms Highway, at Roberts Rd. & David Ave., Paradise Valley, between Johsua Tree and Yucca Valley, Sun. 7:30 p.m., Fri. 7p.m., Healing 8 p.m. Messages. Rev. Eda A. Roberts, Pastor. Rev. Doris N. Troxel, Assoc. Pastor. Ph. FO 5-2378 or 5- 2373. Soc. Sec'y. L. Hartman, Joshua Tree FO 6-1262. Mo. dinners 3rd Sun. 5 p.m.

LANCASTER

THE STAR OF JESUS UNIVERSAL CHURCH, 95th St. W. & Rosamond Blvd. Services Tue. 7:30 p.m. Priv't. Consul't. Pastors, Rev. Paul C. Henry & Rev. Frances A. Bond.

LAWNDALE

AMERICAN CHURCH SPIRITUALIST, 14511 Larch Ave. Services and messages Sunday 1:30 p.m. Message circle Tuesday 2 p.m. Healing at all meetings. Class Bible Study, Thursday 7:30 p.m. Consul't daily. Agnes M. Rice, Pastor, Phone OSborne 6-8047. Jess M. Wilson, Co-Pastor. Phone OS 9-4140. Rev. Ray Young, Asst. Phone 371-4126.

LOS ANGELES

SPIRITUAL CHURCH OF REVELATION. Embassy Auditorium, 839 S. Grand Ave. Services: Sun. and Thur. 2 p.m. Lecture, class instruction, spirit communion and healing. Rev. Stephanie Jean Sebree, Minister. Phone NO 2-5551. Irene Faust, Sec'y., phone CL 5-1060.

GOD'S TEMPLE OF TRUTH, U.C.M. NO. 172, 3406 N. Figueroa St., Services: Sun. 7:30 p.m. Rev. Dortha Gee Parker, Pastor.

AGASHA TEMPLE OF WISDOM, INC., 460 N. Western Ave. Rev. Richard Zenor, Pastor-Founder. Sunday 8 p.m.

SPIRITUAL CHURCH OF JESUS CHRIST, 1719 W. 50th. Services: Healing Sun. 10 a.m. Church 11 a.m. Fri. Healing 6:30 p.m., Church 7:30 p.m. Wed. 7:30 Trance Instruction. Rev. C. Franklin Davis, Pastor. Rev. Mary A. Davis and Naomi Moore, Ass't. Pastors. Res. Phone AXminster 1-4570.

CHURCH OF PSYCHIC LIGHT, I.G.A.S. Affil. 1011 So. Magnolia, Services Sunday 2:15 & 7:30 p.m., Tuesday 8 p.m, Thursday 7:30 p.m. Round Table, Rev. Jagars; Friday 7:30 Healing. Rev. Morgan; Messages at all services. Rev. Katie Whittemore, Founder. Rev. James C. Mitchell, Pastor. Phone DU 8-0992.

SPIRITUAL CHURCH OF ATARAXIA, 801 S. Wilton Place. Services Sun. 11 a.m. Classes for unfoldment. Rev. Pearl I. Barnes, Pastor.

REV. MILLIE SIGLAR, 6200 South Vermont Ave. Unfoldment class for psychic development, Mon. 1 p.m. only. Wed. 1 & 8 p.m., private consultation & healing. Classes by app't. Phone PLeasant 3-7260.

TEMPLE OF SPIRITUAL LIFE, 8556 S. Broadway. Services: Sun. 7:30 p.m.; Wed. 7:30 Tue. 2 p.m. Private interviews Thur. p.m. by app't. Rev. Evelyn Allinger and Rev. L. M. Chambers, Ass't. Pastors. Res. phone PL 8-7072. Church phone PL 9-0354.

WESTLAKE SPIRITUALIST CHURCH, 1722 W. Santa Barbara Avenue. Services Sun., Wed. and Fri. 8 p.m. Party 4th Sat. of month. Irene Wood, Minister.

ASTARA FOUNDATION, Dr. Robert and Dr. Earlyne Chaney, 261 S. Mariposa Ave. Sunday services 11 a.m. & 2:30 p.m. For information concerning classes and other services, phone DUnkirk 7-7187.

THE SPIRITUALIST TEMPLE OF THE ALL SEEING EYE, INC. Mother Church No. 1, 841 W. 85th St. Services Sun. 7 p.m. Wed. 2 p.m. 8 p.m. Billets. Consul't. by App't. Luncheon 2nd Wed. 12 noon. Rev. Anna F. Crosby, Pastor. Phone PL 8-4012.

TEMPLE OF THE HELPING HAND, 5017 Monte Vista St. Nr. Ave. 50 (Highland Park Dist.) No. 6 Bus on So. Broadway. Sun. 2:30 p.m. Devotional and Messages; Tue. 2 p.m. All Message; Thur. 7:30 p.m., All Message. Healing at all services. Rev. Regina Weisz, Pastor. Phone CL 7-9408.

UNIVERSAL CHAPEL, 1001 W. 69th St. Cor. 69th & Vermont, Services Sun. & Wed. 2:30 & 7:30 p.m. Private Consul't. by App't. only. Rev. Walter and Eula Goff, Co-Pastors. Phone PLeasant 8-2200.

CHURCH OF DIVINE GUIDANCE, 4927 Hubbard Street, cor. La Verne. Services Sun. 11 a.m. and 8 p.m. Reg. service and messages. Tue. 2 p.m. Thur. 7:45 p.m. Rev. Violet Charles, Pastor. Phone ANgeles 9-8655 or ANgeles 1-9598.

CENTER OF INNER VISION, 7524½ S. Western Ave. Services Wed. 7:45 p.m. Interviews by App't. Only. Rev. Dorothy Russell Johnson, Pastor. Phone PLeasant 1-4648 or PL 3-1821.

FOUNDATION OF UNIVERSAL TRUTH, 1015 S. Manhattan Place. Services Sun. 10 a.m. & 8 p.m. Wed. 8 p.m. Phone REpublic 1-6030 for information and class work. Rev. Elsie Hicks, Pastor.

MT. SINAI CHURCH OF CHRIST, 7402 S. Main St. Sunday School, 9:30 a.m. Worship 11 a.m. Services and messages Sun. 3 p.m. Circle Tue. & Fri. 2-4 p.m. (offerings $1.00) Bible class Tue. 8 p.m. Rev. Inell Easlick, Pastor. phone PLeasant 3-7290.

DIVINE LIGHT SPIRITUALIST CHURCH (Little Church Around The Corner), 4156 Santa Monica Blvd. Services Sun., Wed. & Fri., 3 & 7:30 p.m. Rev. Dr. J. M. Sunday, Psychic. Emily M. Veltre, Sec'y.

TEMPLE OF THE MASTERS, 1921 N. Edgemont (Chapel in Rear). Services: Sun. Devotional 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m. Rev. Eda A. Roberts, Pastor. Rev. Irene A. Irwin, Assoc. Pastor. Phone NO 5-2115.

PRECIOUS MEMORY CHURCH OF CHRIST, 191 E. Vernon Ave. Services Tue., Fri., Sun. 7:30 p.m. Messages. Rev. Lena Wallace, Pastor. Phone AD 1-3214.

THE ROSE CHAPEL PSYCHIC CENTER OF THE 1ST CHRISTIAN EPISCOPAL CHURCH, INC., 257 So. Occidental Blvd. Services Sun. 8 p.m. Devotional and messages; Fri. 8 p.m. Round Table discussion and messages. For information regarding Classes Tuesday and Saturday, phone NO 3-0196 or HO 3-6637. Rev. Thomas E. Badger, Presiding Clergyman.

STAR OF BETHLEHEM SPIRITUAL CHURCH, INC., 1250 W. 35 Place. Sunday School, Sun. 9:45 a.m., Morning services 11 a.m., Wed. & Fri. 8 p.m.; Class. Rev. Corrine Nickles, Pastor. Phone RE 2-1941.

CHURCH OF DIVINE WISDOM, 3104 W. Olympic Blvd. Sun. 8 p.m. Lecture, Healing, Messages. Class Tue. 8 p.m. All message service Thur. 8 p.m. Private Consul't. by App't. Rev. Bertie Lily Candler, Pastor. Phone OX 9-5107.

CHRISTIAN PSYCHICAL INSTITUTE, 5018 S. Western Ave. Services Sun. Wed. 2 and 7:30 p.m. MESSAGES to all. Class in trumpet Wed. 7:30 p.m. Private consultations and healing daily by appt. Rev. Estella Barnes, Pastor. AX 3-2668.

SPIRITUALIST CHURCH OF ETERNAL LOVE, Figueroa Hotel, Figueroa at Olympic Blvd. Services Sat. 8 p.m. Rev. Billy R. Hill and Dr. David De Mering, Co-Pastors. Phone MAdison 7-8971.

TEMPLE OF HIGHER TRUTH, 1868 W. Jefferson Blvd. Services Sun. 11 a.m., Thurs., 8 p.m., Wed. 7 p.m. developing class; Fri. 8 p.m. healing. Messages after all services. Rev. O. C. Pierson, Pastor.

TEMPLE OF RADIANT REFLECTION, 1836 N. Taft Ave. Sunday services 2:30 & 7:30 p.m. Rev. Geo. Gowman in charge of evening services. Consultations. For class information, call HO 7-6557. Rev. Mary Wiyninger — Rev. Frances Houghtaling, co-pastors.

THE TEMPLE OF SOUL TRUTH, 801 So. Wilton Place. Services Sunday 2 & 8 p.m. Monday open class 8 p.m. Rev. Danny Hart, Minister. Phone DUnkirk 6-9462.

CENTRAL SPIRITUALIST CHURCH, 1707 So. Vermont Ave. Services Sun. 2:30 p.m. Rev. Paul D. Wilson, Pres. and Pastor. Rev. Katherine F. Tobey, Sec'y.

CHURCH OF DIVINE HEALING, Suite 201 at 159 S. Western Ave. Services Sun. 7:30 p.m., Rev. Pearl L. Kerwin, Pastor. Private Consl't. Phone DU 9-6227.

INTERDENOMINATIONAL CHRISTIAN CHURCH, U.C.M. No. 327, 4488 Whittier Blvd. Services Sun. 2 & 7:30 p.m. Wed. Pot luck at noon, service 1:30 p.m. & 7:30 p.m., followed by Psychometry. Rev. M. J. Thomas, Pastor, Charlotte Thomas, Co-Pastor. Phone ANgeles 2-4397.

FAITH TEMPLE OF LOVE AND PRAYER (Spiritual), 1745 W. 55th Street. Services: Fri. 8 p.m., Help service; Sunday School, Sun. 10:30 a.m., worship 11:30 a.m. & 8 p.m. Rev. V. Butler, Founder, Rev. O. D. Butler, Pastor. Phone AD 3-6381.

CHRISTIAN CHURCH OF FELLOWSHIP, 4505 So. Vermont Ave. Sunday 6:30 p.m., Absent Healing; 7:30 p.m. Healing & Worship. Rev. Clarence Shields, Pastor. Phone CL 7-4643. Co-Pastors, Rev. F. Gates and Rev. R. Berry.

SECOND CHURCH OF ETERNAL LOVE, 2550 W. 7th St., Corner of Coronado. Services Sun. 3 p.m. Rev. Billy R. Hill, Pastor.

PALACE OF BRMHAYATI, 8535½ Melrose. Services every day by App't. 10 a.m. & 8 p.m. Lectures will start later. Dr. Abn Donahji, Pastor.

LONG BEACH

TEMPLE OF CHRISTIAN PHILOSOPHY, 1105 Raymond Ave. Services Sun. 7:30 p.m. 1st Sun. month Holy Communion 11 a.m. Rev. Lola Reddig, Pastor. Phone GE 8-2316.

PEOPLE'S SPIRITUALIST CHURCH, 785 Junipero Ave. Services Sun. 7:45 p.m. Luncheon Wed. noon followed by Lect. & Messages. Rev. Edith Niles, Pastor. Home address 841 Junipero Ave. Phone GE 4-2230.

UNIVERSAL MEMORIAL SPIRITUAL CHURCH. Sun. Service 7:30 p.m. at Linden Hall. 208 Linden Ave. Circles Wed. 1:30 & 7:30 p.m. at 411 E. 6th St. Rev. Laura Crocker Black, HEmlock 2-4558.

JOSHUA TEMPLE, 426 Rose Ave. Services Wed. & Sun. 7:30 p.m. Rev. Stephen Paul Douglas, Pastor. Rev. Nona Moore, Assoc. Pastor.

SPIRITUAL SCIENCE CHURCH, I.G.A.S., 1202 E. Plymouth St. Services Sun. 2 p.m. Thur. 7:30 p.m. Rev. Mary Pirtle, Pastor.

MILLS CHAPEL, Spiritual Science, 401 E. 6th St. Services Sun. 7:30 p.m. Lecture, messages. All welcome. Consul't. by App't. Rev. Chloe Burch, Pastor. Phone HE 2-8196.

SOUL SCIENCE CENTER (U.C.M.), 1129 Locust. Lesson and message circle Mon., Wed. & Fri. 7:30 p.m. Rev. Alfred Sanders, Pastor. Priv't. Interviews HE 5-8548.

UNIVERSAL TEMPLE OF WISDOM, 2141 Gale Ave. Spiritual Circle. Fri. 7:30 p.m. Private Readings and classes by App't. Rev. James G. Carson, Pastor. Phone HE 7-2665.

SPIRITUAL SCIENCE CHAPEL, 226, 6176 Orange Ave. Services Thursday 7:30 p.m. Rev. Beulah Thompson, Pastor. Phone GA 3-0008.

THE LIGHT OF THE LOTUS, Temple of Wisdom, 181 South Street. 24 hour services; 7-11 p.m. Tue. Yoga Class. Dr. Jna Yvon, D.D., Pastor.

MONTEBELLO

CHURCH OF THE ILLUMINATI, 2424 Via Lucia. Services Sun. 10:30 a.m. Psychometric Readings Thur. 7:30 p.m. Rev. Y. Crouch, Pastor. Phone OX 5-0219.

MORONGA VALLEY

THE UNIVERSAL CHURCH OF SPIRITUAL ILLUMINATION, U.C.M. 49473 Mojave Drive. Services Sun. 2 p.m. Rev. Lucille H. Couch, Pastor. Phone FO 5-2567.

NAPA

THE SPIRITUAL TEMPLE OF PEACE AND LOVE, Chamber of Commerce Bldg., 1120 Clay St. Services Sunday 7:30 p.m. Rev. Wm. Neumeister, Pastor; Clara L. Pregger, Sec'y. BA 4-1937.

NATIONAL CITY

FIRST CHRISTIAN SPIRITUALIST CHURCH U.C.M., 1206 Coolidge Ave. Services Sun. 7:30 p.m. Rev. Georgie L. Hunter, Pastor. Phone GA 4-9535. Rev. Mouzon Speer, Assoc. Pastor. Phone AT 4-1528.

OAKLAND

FIRST TEMPLE OF SPIRITUALISM, 1428 Alice St., Green Room, Moose Club. Services Sun. 7:30 p. m. Tue. All Message 7:30 p. m. Minister, Mitzie Monroe. Phone TEmplebar 4-9285

KOSMON CENTRE CHURCH, U.C.M., 1419 Harrison St. Services: Thur. only, 7:30 p.m. Lecture, healing and messages. Phone OLympic 5-8782.

UNIVERSAL CHURCH OF THE MASTER, INC., National Headquarters. B. J. Fitzgerald, President. P.O. Box 457, Oakland 4.

THE SPIRITUALIST CHURCH OF CHRIST, INC., 1442 Alice St. Services Sat. 7:30 p.m. 1st Sat. month. Social & Circles. Rev. Regina Coppage, Pastor. Home address. 980 Aileen St. Phone OL 8-1732.

SPIRITUAL SCIENCE CHURCH, NO. 38. 1918 Grove St. Services Sun. 2:30 & 7:30 p.m. Leader, Anna H. Christiansen. Phone OLympic 3-6892.

CHURCH OF SPIRITUAL FAITH, 1419 Harrison Street. Services Sun. 2:00 p.m. Revs. Ruth and James Barnes, Pastors. Home address, 2338 Waverly St.

THE SUNFLOWER SPIRITUALISTIC CHURCH, U.C.M. 162, 1419 Harrison St. Services Fri. & Sat. 7:30 p.m. Social and Circles every 3rd Sat. Rev. Agnes Crane, Pastor.

SPIRITUAL TEMPLE OF GOD, 1519 Harrison Street. Services Sun. 7:30 p.m. Rev's. Lavaughn and Herbert Divine, Pastors.

OCEAN PARK

TEMPLE OF FRIENDSHIP AND TRUTH CHURCH, 2621 Washington Blvd., near Ocean Park Blvd. Services Sun. 6:30 p.m. Nels F. Johnson, Pastor, Rev. Albert Smith, Co-Pastor. Phone FR 6-8150.

PASADENA

ABSENT TREATMENTS. Private consultations by app't. only. Healing & Message Circle Thur. 8 p.m. Rev. Seleta M. Johnson. 805 Worcester. Phone MUrray 1-6120.

ST. MICHAELS SPIRITUAL CHURCH, 164 W. Washington. Services Sun. 11:30 a.m. Wed. 8 p.m. Beginners class Mon. 8 p.m. Healing, Fri. 8 p.m. Consul't. by app't. Rev. Jean M. Bradley, Pastor. Phone MUrray 1-7223.

PASADENA SCIENCE OF MIND CHURCH, 1164 N. Lake Ave. Services Sun. 11 a.m., Healing Thur. 8 p.m. Rev. W. W. Crank, Pastor.

REDLANDS

WHITE CHAPEL SPIRITUALIST EPISCOPAL CHURCH, 27045 W. Citrus. Services 1st and 3rd Sun. of month, 10:45 a.m. Rev. Martin Wagner, Pastor. Phone PY 2-6104. Healing Sanctuary.

REDWOOD CITY

REDWOOD NATIONAL SPIRITUALIST CHURCH, Y.M.C.A. Bldg., 1445 Hudson St. Sun.: Discussion 7 p.m.; Healing 7:40 p.m.; Address and Spirit Greeting 8 p.m. Rev. Genevieve Woelfl, N.S.T., Pastor. Phone EMerson 6-7303.

RESEDA

CHURCH OF THE GOOD NEIGHBOR, 18206 Victory Blvd. Worship & Healing Service, Sun. 11 a.m. & 8 p.m. Wed. 7:30 p.m. Adult Bible Class, Thur. 7:30 p.m. Astral healing by app't. Dr. Hal Styles, Pastor. Sec'y. Lenore Cordial. Phone DIckens 2-8712.

SACRAMENTO

LIBERAL SPIRITUAL CHURCH, U.C.M. NO. 85, 400 Alhambra Blvd. Sun. 2:30 p.m. 1st Sun. Questions & Answers. 2nd Sun. Article Reading. 3rd Sun. Billets. 4th Sun. Photo Readings. Private Consultation daily. Phone GIlbert 2-8786. Rev. Ruth Booker, Pastor.

UNIVERSAL SPIRITUALIST CHURCH, 3340 M. Street. Services — Sun. Healing 7 p.m. Worship 7:30 p.m. Minnie T. Mobley & Robert C. Mobley, Pastors. Phone HI 7-2123.

CHURCH OF DIVINE WISDOM NO. 204, 3441 Stockton Blvd. Services Sunday 7:45 p.m. Messages, healing, meditation. Tuesday 7:45 p.m. School. Consul't. daily Rev. Irma A. Brink, Pastor-Teacher. Phone GI 2-5316.

THE AQUARIAN CHURCH OF TRUTH, U.C.M., 1614 21 Street. Services Sun. 7:30 p.m. Healing and Messages. Rev. Alice Cook, Pastor, Teacher. Rev's. Flora Hara & Irene Cobler, Co-Pastors. Phone HI 7-5774.

SAN BERNARDINO

CHURCH OF INFINITE TRUTH, INC., American Legion Hall, 194 E. 40th St. Healing, Sun. 10:15 a.m. Morning Worship, 11 a.m. Rev. Beatrice Cook, Pastor and Rev. Paul Cook, Co-Pastor.

SPIRITUAL SCIENCE CHURCH, N.S.A.C., 25014 E. 5th Street. Services Sun. 7:30 p.m. Healing 8 p.m. Devotional. Rev. Ann M. Canarra, Pastor. Phone TAlbot 5-3366.

COMMUNITY U.S.A. CHURCH, 132 East 5th St. Services Sun. 2 p.m. Rev. Lulu Taber, Pastor. Phone TUxedo 86-3422.

SAN DIEGO

FRATERNAL SPIRITUALIST CHURCH, 1502 Second Avenue. Services: Sun. 11 a.m. and 8 p.m. Divine Healing Sun. 7 p.m. Rev. Hazel Thirkield, Pastor. Pres., James Bradford. Sec'y., Ruth Hanna.

FIRST SPIRITUALIST CHURCH, 3777—42nd St. Services Sun. 8 p.m. Rev. Emily G. Davis, Pastor. Phone AT 4-4980.

HARMONY TEMPLE OF SPIRITUAL BROTHERHOOD, 722 Broadway. Sun. 11 a.m. Worship service, 6:30 p.m. Divine healing, 7:45 p.m. Lecture, spirit greetings. Message Circles Tue. & Thur. 8 p.m. Rev. Florence A. Greenleaf, Pastor.

PROGRESSIVE SPIRITUALIST CHURCH, 3843 Herbert Street. Services Sun. 7:30 p.m. 4th Sun. month—3 & 7:30 p.m. Carrie B. Kelley, Minister.

CHURCH OF THE MASTER, 3680 6th Ave. (Dartlee Hall). Service Sun. 2:30 p.m. Rev. Laurence Hales & Rev. Helen Hales, Pastors. Phone AC 2-3121.

INSPIRATIONAL CHURCH OF THE MASTER, 2730 A St. Services: Sun. 7:45 p.m. Healing, Lecture, Messages. Wed. 7:30 p.m., message circle. Rev. Virginia Walker, Pastor.

CHURCH OF COSMIC SCIENCE, 1445 C St. Service Sun. 2:30 & 7:30 p.m. All message service Wed. 7:30 p.m. Rev. W. G Dickenson, Pastor. Josephine McGinnis, Sec'y. Phones BElmont 9-0512 or BElmont 2-3991.

SAN FRANCISCO

CHRISTIAN SPIRITUALIST CHURCH OF SAN FRANCISCO,LTD., 414 Mason St. Services Sun. 2:00 p.m. and 7:30 p.m. Healing, Lecture and Messages 8:00 p.m. Leah Bauer, Pres.

LITTLE MISSIONARY CHURCH, 534 Laidley St. Phone DE 3-3932. Services: Sunday & Thursday 7:45 p.m. Developing Class, Wednesday 7:45 p.m. Rev. Frances Link, Pastor.

GOLDEN GATE SPIRITUALIST CHURCH, 1901 Franklin Straeet. Services Sun. 11:00 a.m. Lyceum, 7:30, Devotional, Wed. 7:30 Rev. Florence S. Becker, Pastor.

RADIANT LIGHT SPIRITUALIST CHURCH, 1264 Valencia St. Dev. Serv. Sun. 7:45 p.m. Circle in Pastor's home, 1152 Capp St. Mon. 7:45 p.m. Class Wed. & Fri. 7:45 p.m. Rev. Hilda S. Thornton, Pastor. Phone MI 8-2412.

THE SPIRITUALIST CHURCH, N.S.A., 414 Mason St. 5th Floor Native Son's Bldg. Services Sun. 7:30 p.m. Rev. Mary E. Taylor, Minister. Phone JU 7-1232. Sec'y. Eli Goodreau.

ST. BERNADETTE'S SPIRITUAL TEMPLE OF THE WHITE LADY, 1264 Valencia St. Circles Fri. 2:00 and 7:00 p.m. Rev. Leontine J. Chase, Pastor. Class for unfoldment. 1801 Ohio St., Vallejo, Calif. Consul't. by Appt. Only. MIdway 2-6050.

SPIRITUAL LIGHT CHURCH, 450 Geary St. Studio 102, Services Sun. 2:00 p.m.; Thurs. 7:30 p.m.; Rev Ruby Lee Thompson, Pastor

TEMPLE OF UNDERSTANDING, 1264 Valencia St. Services: Sat. 7:45 p.m. Healing, Lecture, Messages; Mon. 1:30 p.m. Class & 7:45 Space Class. Thur. 7:45 Unfoldment Class. Pr. by App't. only. Rev. Helen Bercu, Pastor. Phone VA 4-8963.

THE LITTLE CHURCH OF ST. ANDREW'S, 875 Valencia St. Rev. Alda J. Scheierman, Pastor. Services: Sunday 2 & 8 p.m. Thur. evenings, 7:45. Healing and Spirit Greetings; Friday 2 p.m., Message Circle. Unfoldment Classes. Healing at all Services. Pastor's Res. Phone MI 7-1865.

AZENDA'S TEMPLE OF LIVING TRUTH, (Christian Spiritualist) 262 San Carlos St. (Near Mission & 20th Sts.) Sun. Services: 7:30 p.m. Healing, Lecture, Messages; App't. necessary to join Development Class, Tues: 7:45 p.m. and Phenomena Class, Thurs: 7:45 p.m. Phone MI 7-4724 for Private App'ts: Spirit Contact, Astrology, and Healing. Rev. Mary Zelinda Worth, Founder and Pastor.

RIGHTEOUS SPIRITUAL TABERNACLE, 2721½ Pine St. Services Wed. & Sun. 7:30 p.m. Church School Sun. 11:45 a.m. Rev. Rose L. Byrd & Rev. Edith Gaines, Pastors. Rev. W. H. Byrd, Ass't. Pastor.

TEMPLE OF INSPIRATIONS, 450 Geary St., Studio 102. Services Sun. 8 p.m. Lecture, Messages, Healing. Rev. Helen Davis, Pastor.

FIRST SPIRITUALIST TEMPLE, 3324 17th St. Services Sun. & Wed. 2 p.m. Greetings. Elizabeth Segur.

ST. FRANCIS SPIRITUAL CENTER (Temple of Light), 1264 Valencia Street. Services Thur. 2 p.m. Circles, Sun. 11 a.m. Devotion, Unfoldment class Tue. 8 p.m. at 3340-A 24th St. Rev. Harriett G. Davis, Pastor.

SAN GABRIEL

PYRAMID CHURCH OF TRUTH AND LIGHT, NO. 2. 402 E. Las Tunas Drive. Services Sun. 7:30 p.m. Rev. Marian L. Collier, Pastor. Phone AT 6-8758.

SAN JOSE

FIRST SPIRITUAL SCIENCE CHURCH, 65 S. 7th Street. Service Sun. 7:30 p.m. Healing, Lecture, Messages. Rev. Gladys S. Koll, Pastor.

FIRST SPIRITUALIST CHURCH OF SAN JOSE, INC. 390 N. 13th St. Services Wed. 7:45 p.m. Sermon, Healing, Messages. For class, phone Pastor, Rev. O'Dell Brown. CL 8-2194.

SAINT JOHN'S U.C.M. SPIRITUAL, 390 N. 13th. Services Sun. 7:30 p.m., Lecture, healing, messages. Pot luck 3rd Sun. month 6 p.m. All message service Tue. & Fri. 7:30 p.m. Rev. Percy and Pearl Wilkinson, Pastors.

THE SPIRITUAL SCIENCE CHURCH, Hotel St. Claire. Services: Fri. 7:30 p.m. Rev. Evan Shea, Pastor.

SANTA ANA

SPIRITUALIST CHURCH OF THE PROPHETS, 323 E. Bishop. Services Sun. 7:30 p.m. Consul't. By App't. Rev. J. C. Coughenour. Phone KI 2-3497.

SPIRITUAL CHURCH OF THE GOOD SHEPHARD, Woman's Club, 6th and Baker. Service Sun. 7:30 p.m. Healing; 8 p.m. Lecture. Rev. Larry McIntosh, Pastor.

SPIRITUAL SCIENCE CHURCH NO. 2, I.G.A.S., Womans Club, 6th and Baker St. Services Sun. 10:45 a.m. Healing, lecture, spirit greetings. Rev. Edith Breau, Pastor.

SANTA CRUZ

FIRST SPIRITUAL SCIENCE CHURCH, 513 Center St. Message service Sun. 7 p.m. Healing, Holy Communion 1st Sun. Month. Rev. Evan Shea, Pastor. Phone GArden 3-1195.

SANTA BARBARA

UNIVERSAL CHAPEL OF LIGHT, 1511 De La Vina St. in rear. Services Sun. 2:30 p.m. Rev. Johanna Ruhnau, Pastor. Message circle Fri. 8 p.m. in Pastor's home, 2305 De La Vina St. Phone Woodland 2-6344.

SUMMERLAND SPIRITUALIST ASSN., CHURCH OF THE COMFORTER, 1028 Garden St. Devotional services Sun. 10:30 a.m. Harvey Neeley, Pres. Myrtle Green, Sec'y. 220 N. Soledad St.

SANTA MONICA

SPIRITUAL PRAYER HOME, Meditation and Concentration. Consultation by appointment. Rev. Mary H. Bringaze, Ph.D., Pastor. 1801 Centinella Blvd. Melody Lane-Space 21. Phone GLadstone 1-2439.

STOCKTON

SPIRITUAL SCIENCE CHURCH NO. 204, 230 E. Fremont St., Fidelity Hall. Healing Sun. 7:00 p.m. Worship 7:30 p.m. Rev. Glennelle Hyde, Pastor. Home address 1545 Faye Street. Mr. Dewey Coatney, Sec'y. Phone HO 4-6009.

SUNLAND

TEMPLE OF SPIRITUAL WISDOM, 10418 Scoville Ave. Services Thur. 8 p.m. Rev. Jennie C. Uldricks, Pastor. Phone FLorida 3-3797.

TOPANGA

THE CHURCH IN THE WILDWOOD, Box 164, Valdez Road, Topanga. DI 7-4189 (3 miles from Calabasas-Mulholland cut off.) Open class Wed. 7:30 p.m. Services Tue. & Sun. 7:30 p.m. Wed. 2-4 p.m. Healing, Candlelight, Lect. Messages. Rev. Gloria Wilson, Pastor; Rev. Gertrude Bahr & Rev. Wynn Snyder, Ass't. Pastors.

TORRANCE

STAR OF KNOWLEDGE SPIRITUAL CHURCH, U.C.M. No. 506, 4834 Theo Ave. Service Thur. 7:30 p.m. Healing and messages. Priv't. Consul't, by App't. Rev. Betty F. Gardena. FRontier 8-2770.

VAN NUYS

GOLDEN LIGHT CHAPEL, 6424 Dempsey Ave. Rev. Charles Backus. Divine Healing, Absent Healing, Private Consultations by App't. Phone STate 0-0442.

VISTA

METAPHYSICAL TEMPLE OF TRUTH, 866 Crestview Road. Phone PAlace 4-3380. Rev. Florence L. Myers, Pastor.

CONNECTICUT

NEW LONDON

NEW LONDON SPIRITUALIST TEMPLE, 60 Blackhall St. Services Sun. 3 p.m. Special Music & Healing Service. Pres., Mrs. Vera Dickens; Sec'y., Stephen G. Dickens. Phone GIbson 2-8933.

NORWICH

THE NATIONAL SPIRITUALIST CHURCH OF NORWICH, 307 Main St. Services: Sun. 3 p.m.; Healing 5:30 p.m. Mrs. Teckla Swanson, Pres. 21 Vergason Ave. Phone TU 9-7098, Mrs. Lydia Hobbs, Sec'y. Phone IN 4-7918.

THE FIRST SPIRITUAL CHURCH, INC., 29 Park Street. Services Sun. 2:30 & 7 p.m., Healing, 6 p.m. Mrs. Marie Slate & Mr. Royal I. Slate, Ministers of Healing.

STAMFORD

ALBERTSON MEMORIAL CHURCH, 485 Sumner Street. Services Sun. 11 a.m. Rev. Raymond Burns, Pastor.

COLORADO

DENVER

TEMPLE OF HARMONY SPIRITUALIST CHURCH N.S.A., 333 W. Ellsworth. Sunday Services, 10:30 a.m. Healing 6:30 p.m. Evening Service 7:30 p.m. Message service 7:30 p.m. Rev. Allen J. Miller, Pastor.

FIRST SPIRITUAL SCIENCE CHURCH, 238 Broadway, Townsend Bldg. Services: Sun. 7:30 p.m.; Wed. 7:30 p.m. circles; Medium's Day, 2nd Sun. Month 3:30 & 7:30 p.m., Dinner 5 p.m.. Pastor, Rev. C. DeVere Lent. Phone RAce 2-3494.

THE I.H.S. CHAPEL OF SPIRITUAL SCIENCE, ASSN. 114 E. 8th Ave. Services Sunday 7:30 p.m.; Tuesday & Thursday 1:30 p.m.; Friday 7:30 p.m. Rev. Mary B. Pearson, Pastor. Phone BElmont 3-3272. Sara Calabrese, Sec'y. Phone 936-2148.

DELAWARE

WILMINGTON

CHURCH OF SPIRITUAL TRUTH, Orange Hall, 706 Delaware Ave. Services Sun. 7:30 p.m. Rev. Bertha Ford, Pastor & Founder.

DISTRICT OF COLUMBIA

WASHINGTON, D.C.

THE CHURCH OF TWO WORLDS, 3038 Q. St. N. W. Georgetown. Services Sun. 3 p.m., Wed. 7:30 p.m. Rev. H. Gordon Burroughs, Minister. Phone EM 3-0010.

FIRST SPIRITUAL SCIENCE CHURCH, Suite 227-1404 New York Ave. N. W. Services: Sun. Tue. Thur. 8 p.m., Tue. 2:30 p.m. Rev. Alice Wellstood Tindall, Minister. Phones: ME 8-0973. CO 5-1149.

CHRISTIAN LIGHT CHURCH OF DIVINE HEALING, 915 20th St., N. W. Services Sun. 8 p.m. Circle Fri. 8 p.m. at 915 20th St. N. W. Consl't. by App't. Rev. Otto Penter, Pastor. Phone JO 8-5172.

FLORIDA

BRADENTON

UNIVERSAL SPIRITUALIST CHURCH, 947 W. 13th Street. Services: Sun. & Wed. 7:30 p.m. Rev. Lillian Dee Johnson, Pastor. Phone Bradenton 4-4265. Rev. Penny Umbach, Assoc. Pastor. Phone Bradenton 3-2261.

CASSADAGA

CASSADAGA SPIRITUALIST CAMP. Services in Auditorium Sunday 2:30 p.m. Lecture, healing, messages. Homer F. Carper, Sec'y.

DAYTONA BEACH

HAYS MEMORIAL SPIRITUAL SCIENCE CHURCH, 221 1st Ave. Class work Oct. to May, Mon. 7:30 p.m. Wed. & Sun. services 7:30 p.m. Wed. 2:30 p.m. Rev. Margaret Hays Springstead, Minister-Practitioner. Phone CL 2-2432.

FORT LAUDERDALE

UNIVERSAL CHURCH OF THE MASTER, NO. 89, Woman's Club, Stranahan Park. Services: Sun. 8 p.m. Message circles Wed. 2 p.m. and Fri. 7:30 p.m. at 200 N.E. 4th Street. Rev. Jewell E. Williams, Pastor. Phone JA 2-3160.

UNIVERSAL TEMPLE OF TRUTH FOUNDATION, 1628 N.E. 16th Terrace, Rev. Wm. Chakford, Pastor. Services to be announced later.

JACKSONVILLE

SPIRITUAL LIGHTHOUSE CHURCH, 1049 Crestwood Ave. Sunday School 11 a.m. Sunday Eve 8 p.m. Class Tue. 8:30 p.m. Message circle Wed. 8 p.m. Bible class Thur. 8 p.m. Rev. Ida Pierce, Pastor.

LAKE WORTH

GRACE MEMORIAL SPIRITUAL SCIENCE CHURCH, I.G.A.S. Service Sun. 7:30 p.m., Wo-

Write CHIMES for details about Listing

man's Club, 20 So. Federal. Rev. Harry A. Tuffs, Pastor. Phone JU 5-5627. Rev. Geo. C. Gertz, Co-Pastor.

MIAMI

TEMPLE OF REVELATION, 600 S.W. 25 Ave., Services Sun. & Wed. 7:45 p.m. Healing center open 7:15 p.m. Phone HI 8-8912. Pastor, Rev. Ruby J. Schmidt, Ass't. Pastor, Rev. Lucille L. Wedge.

NATIONAL TRUTH OF LIFE AND LIGHT SPIRITUALIST CHURCH, 1756 N.W. 1st Place Services Sun. & Thur. 8 p.m. Class Mon., Wed., & Fri. 8 p.m. Rev. James A. Poitier, Pastor.

METAPHYSICAL SCIENCE CHURCH, (N.S.A.-C.), 601 S.W. 7th St. Services Sun. 8 p.m. healing Wed. 7 p.m. Message, Wed. 2:30 &8 p m Rev Frances Stevenson, Pasttor

PUNTA GORDO

CHRISTIAN THINKERS OF AMERICA, R.R. No. 1, Box 725. Services Sun. 11 a.m. Rev Oma M Purdy, Pastor.

SARASOTA

SHRINE OF THE MASTER, 852 Tuttle Ave. Services Sun. 10:30 a.m and 7:30 p m. Rev. Dorothy Graff Flexer and Rev. Russell Flexer, Ministers

SPIRITUALIST MEMORIAL CHURCH, 1621 S.W. 6th St. Services Sun. 7:45 p.m.; Wed. 8 p.m.; Classes Tue. 10 a.m., Thur. 8 p.m. Madge Hart, Pastor.

ST. PETERSBURG

TRINITY CHAPEL, U.C.M., 1301—9th Ave. No. Services: Sun. 2:30; & Wed. 2 p.m. Circle & Refreshments, Thur. 7:30 p.m. Rev. Mildred Deis, Pastor. Phone 78-3745 for healing and counsel.

CHURCH OF THE GOOD SHEPHARD, 3539 5th Ave. So. Services Sun. 7 p.m. Healing; 7:30 p.m. Regular service. Rev. Olga Ruth Carpenter, Pastor. Rev. G. N. Carpenter, Co-Pastor.

TEMPLE OF TRUTH CHURCH, 5675 Orange St. N. Services Sun. 2:30 p.m. Class Wed. 2 p.m. Social 3rd Sat. p.m. Rev. Ward Kerns, Pres. & Pastor.

FIRST CHURCH OF TRUTH, S.S. NO. 214, 309 15th Ave. N. Personal Problem Clinic Mon. 1:30 p.m. Unfold. Class Mon. 7:30 p.m. Wed. & Sun. 7:30 p.m. Lecture, Message and Healing. Fri. 7:30 p.m. Class for Materializing and trumpet. Sat. 7:30 p.m. Message circles. Rev. Arthur H. De Laruelle, Pastor. Hazel Mae, physical medium, Mary Gregg, organist.

PEOPLE'S SPIRITUALIST CHURCH, 1011 9th Ave. North. Services Sun. & Wed. 7:30 p.m. Golden Heart Women't Organiz. 1st and 3rd Tues. 12 noon. Rev. Mamie Schulz Brown, Pastor.

TEMPLE OF THE LIVING GOD, 2201 1st Ave. No. (Masonic Temple) Services Sun. 7:30 p.m. Classes and private Consul't. by App't. Rev. Laurine J. C. Stroud, Minister; Rev. LeRoy Zemke, Co-worker. Telephone DI 5-4603.

GUIDING STAR SPIRITUALIST CHURCH, 5418 17th Ave. So. Rev. M. McHugh Balbirski, General Missionary at Large, I.G.A.S. For Information Phone 345-5361.

UNIVERSAL HARMONY MOTHER CHURCH, 216 23rd Ave., N.E. Rev. Helene Gerling, Pastor: Religious Service, Sunday 7:30 p.m., Study Seminar, Wednesday, 7:30 p.m. Free literature. 79-2241.

TAMPA

SHRINE OF THE MASTER, Metaphysical Christianity, 3416 Grand Central Ave. Service Sun. 7:30 p.m. Rev. Dorothy Graff Flexer and Rev. Russell Flexer, Ministers.

FIRST SPIRITUALIST CHURCH of Tampa, U.C.M., 512 East Paris Street. Services Sun. 7:45 p.m. Class Mon. 7:30 p.m. Circles Thur. 1-4 p.m. at 9301 12th St. Rev. Hazel Fleckner, Pastor. Phone WE 5-6087, Rev. Dorothy Bragg, 1st Ass't Pastor.

FIRST CHURCH OF TRUTH, S.S. No. 220, 2010 Morrison, Cor. Albany. Unfoldment class Tue. 5:30 p.m. Church services Tue. 7:30 p.m. Rev. Arthur H. Laruelle, Pastor. Doris Hensel and Joseph Chaput, Assistants. Hazel Mae, organist and medium.

THE CHRIST SPIRITUALIST CHURCH OF TAMPA, 303 S. Brevard. Services Sun. 7:30 p.m. Wednesday 7:30. Healing period, half hour before above services. Rev. Dr. Lillian Frey, Pastor., Rev. Mary R. Dowling, Co-Pastor. Phone TAmpa 8-3505.

GOOD SHEPHERD, UNIVERSAL SPIRITUALIST CHURCH, 3505 Central Ave. Services: Sun. 7:30 p.m. Wed. 7:00 p.m. Ministers: Rev. Raymon Noegel and Rev. Lamar M. Keene.

CHURCH OF ETERNAL LIGHT, N.S.A.C.. 1505 East Osborne Street. Services: Sun. 7:00 p.m. Healing; 7:30 Lecture and messages; Thurs. 8:00 p.m. Circle. Pastor: Mary P. Stephens. Phone WE 8-1544.

THONOTOSASSA

TEMPLE OF COSMIC SCIENCE, Spiritual Episcopal Church, Route 1, Box 188-B. Services: Sun. Worship 2:30 p.m. Problem Clinic: Wed. 2 to 5 p.m. Classes conducted on Soul's growth, Brotherhood, Occult and Cosmic Sciences. Phone Webster 8-5483. 3 miles north of Hillsboro on Route 301.

ILLINOIS

AURORA

CHRISTABELLE SPIRITUALIST CHURCH, Green Room, Y.M.C.A., Services Sun. 7 p.m. Ben D. Jones Jr., Pres. Mrs. Jeannie H. Jones, Sec'y.

CHAMPAIGN

FIRST CHURCH OF THE SPIRITUALIST, 219 So. Water Street. Services Sun. 2:30 p.m. Fellowship supper following. Guest workers welcome. Mrs. Myrtle Grant, Leader. Phone 2-9543.

CHICAGO

CHURCH OF THE SPIRIT, 2651 N. Central Park Ave. Chicago's oldest Spiritualist Church. Services: Sunday. Family Worship 10:30 a.m. Wednesday all message services at 7:45 p.m. Rev. Ernst A. Schoenfeld, Pastor.

FIRST FRATERNAL SPIRITUAL CHURCH, 1643 N. Cicero Ave. Rev. Emma Binz. Services Sunday afternoon at 2:30.

SILENT PRAYER SANCTUARY, 3602 W. S. McLean Ave. Services: Sun. 10 a.m.; Tue. 9:30; Wed. 8 p.m. Divine Healing 9:30 a.m. Rev. Sophia Schaffer, Pastor, Prone ALbany 2-6417.

THE SPIRITUALIST CHURCH OF TRUTH, 3349 W. North Ave. Services Sun. 7:15. Theo Siers, Pastor.

ST. PAUL'S SPIRITUAL CHURCH, 724 N. Cicero Ave. Services Sun. 7:30 p.m. Healing Wed. & Fri. 7:30-8:30 p.m. Rev. Louise Quinn, Pastor. Phone ES 9-6434.

SPIRITUAL SCIENCE CHURCH No. 3, 1715 W. 64th. Services Sun. 2:30 & 7:30 p.m. Wed. 2 and 7:30 p.m. Fri. 7:30 p.m. Rev. John Skinner, Pastor.

SPIRITUAL SCIENCE CHURCH No 22, 32 W. Randolph St. Parlor A-1, 9th Fl. Services Sun. 10:30 a.m. Rev. T. Alvin Colon, Pastor; Rev. Jack Lester Henderson, Co-Pastor.

SPIRITUAL SCIENCE CHURCH No. 7, 3039 E. 91st Services Sun. 7:30 p.m. Healing & Messages at all service. Rev. Mildred Pekul, Pastor.

FLOWER CANDLELIGHT GUIDE SPIRITUAL SCIENCE CHURCH, 4042 N. Western Ave. Services Sun. 3 & 8 p.m. Healing, Lecture, Messages. Dev. Class, Thur. 8 p.m. Tillie Segal, Pastor. Phone CO 7-9760.

CHURCH OF DIVINE REVELATION, 207 S. Wabash Ave., 2nd floor, Hall C. Sun. services 3 p.m. Lesson Lecture on Soul Growth. Group Meditation, Divine Healing and communication service. Rev. W. W. Mueller, Pastor, Rev. E. Boyer, Co-Pastor.

THE TEMPLE OF LOVE, 3018 W. Wabansia Ave. Services: Wed. 8 p.m., Sun. 7:45 p.m. Lecture, healing, messages. Rev Dolores Lauterbach, Pastor.

THE TEMPLE OF METAPHYSICAL AND SPIRITUAL TEACHINGS INC., 6814 St. Lawrence Ave., 1st Fl. Class, Mon. 8:30 p.m. Every 4th Sun. Services 3:30 p.m. Rev. Rose J. Anderson, Pastor. Phone MUseum 4-6914.

SPIRITUALIST TEMPLE OF IMMORTALITY, 1700 West 51st Street. Services Sun. 8 p.m. Circle Sat. 8 p.m. Open House 2nd & last Thur. of month. Rev. Harry Erickson, Pastor. Phone MU 5-1262. Rev. Anna Schmid, Ass't. Pastor. Phone HE 4-9370.

THE FIRST TEMPLE OF UNIVERSAL LAW, 4740 N. Western Avenue, 5th Floor. Sunday School - 10:30 a.m., Bible Forum - 6:00 p.m. Sun. Services: Sun. 10:30 a.m. and 7:00 p.m. Healing, Lectures and Messages. Helping Hand Circle - 2nd Tue, of each month - 1:00 to 9:00 p.m. Classes: Mon. & Fri. - 7:30 p.m. at 5132 N. Troy St., Phone: IRving 8-5605, Rev. C. Bright, Pastor.

APOSTOLIC INSTITUTE OF METAPHYSICS, 5619 Broadway. Services Sunday 3 p.m.; Wednesday class for metaphysical and spiritual unfoldment, 8 p.m.; Message and healing, Saturday 8 p.m. Rev. Paul A. Danielson, Pastor. Phone ED 4-1833.

FIRST ROSELAND SPIRITUALIST CHURCH, 10957 S. Park Ave. Services Sun. 3:30 p.m. Deon Fry, Pastor & Pres. Phone HI 5-2915. Elsie N. Traver, Sec'y. 8028 S. Green St. Chicago 20, Illinois. TR 4-9862.

GOLDEN RULE CHURCH OF CHRIST, 549 N. Cicero Ave. Services Wed. 8 p.m. Sun. 3 p.m. & 7:30 p.m. Healing before each service. Dev. Class Fri. 7:30 p.m. Readings Tue. noon to 8 p.m. Rev. Anna Zalokar, Pastor. Phone ES 9-3349.

FIRST LIBERAL PSYCHIC SCIENCE CHURCH, 3449 W. Altgeld St. Services: Sun. 2:45 & 7 p.m.; Wed. 7:45 p.m.; Healing service Tue. 7:45 p.m.; Class, Thur. 10 a.m. & Fri. 7:45 p.m. Social last Sat. Month. Candlelight service night of full moon of each month. Rev. Anthony Camardo, Pastor. Phone: CApital 7-6333.

FRIENDLY CHURCH OF CHRIST, 1551 N. Milwaukee Ave. Services Sun. 3 & 7:30 p.m. Tue. 7:30 p.m. Bishop Harold Kingenmair.

OUR FATHER'S TEMPLE, 207 So. Wabash, 2nd Floor. Services every Fri. night. Rev. J. A. Counter, Jr., Pastor.

SPIRITUAL SCIENCE CHURCH NO. 4, 6855 So. Emerald Ave., Hall No. 2. Services Sun. 3 p.m. Rev. Louise Lewis, Pastor.

TEMPLE OF LIGHT, 721 W. Belmont Ave. Services Sat. 8 p.m.; Sun. 4 p.m. Rev. Clifford M. Royse, Jr., Pastor.

LOUIS UHER MEMORIAL CHURCH, 2614 No. Austin Ave. Services Sun. 11 a.m. Rev's. Fred & Emily Ludmann.

DANVILLE

DANVILLE SPIRITUALIST CHURCH, 1113 E. Seminary St. Services Sun. 7:30 p.m. Rev. Clay E. Campbell, Pastor. Phone HI 6-1940.

DECATUR

FIRST SPIRITUALIST CHURCH OF TRUTH, 933 N. Edward. Services Wed. and Sun. 7:30 p.m. Ladies Aid 2nd Tues of month. Rev. Grace W. Brown, Pastor.

DOLTON

UNIVERSAL DYNAMICS. 14714 Beachview Terrace, (1 Blk. W. Chicago St.), Lecture Sunday 3 p.m. Mildred K. Brookfelt and L. Edward Brookfelt. Phone VI. 1-0512.

ELGIN

THE FIRST SPIRITUALIST CHURCH, 263 Dupagepage St., Unity Hall. Services Sun. 7:00 p.m. Everett Beach, Pres.

EAST ST. LOUIS

UNITED SPIRITUALIST CHURCH, 51st and Ohio Ave. Services Wed. 7:30 p.m. Sun. 7:30 p.m. Earl Cranmer, Pastor. Res. 2103 N. 60 St.

JOLIET

FIRST SPIRITUALIST CHURCH OF JOLIET, Glenwood Pl. & Jasper St. Services Sunday 2:30 p.m. Social alternate Fridays 8.00 p.m. Rev. Myrtle M. Sperry, Pastor, 244 Nebraska Street, Frankfort. Phone Frankfort 5157.

LE ROY

J. T. & E. J. CRUMBAUGH SPIRITUALIST CHURCH, 102 S. Pearl. Services: Sun. 2 p.m. Motion Pictures; Potluck Dinner; Mediumship Class. Thurs. Mediumship Class, 7.30 p.m. Mr. Daryl N. Winters, Pastor. Ph. 962-2066.

PEORIA

FIRST UNIVERSAL SPIRITUALIST CHURCH, (USA), G.A.R. Hall, 416 Hamilton Blvd. Services Sun. 7:30 p.m. Rev. Virgil Kieth, Pastor; Lillie Smeltzer. Sec'y. Phone Peoria 6-2054.

STREATOR

UNIVERSAL SPIRITUALIST CHURCH, 523 Frech St. Services Sun. 2 p.m. Rev. Rosemary Kieth, Pastor. Ph. 21608.

URBANA

FIRST UNIVERSAL SPIRITUALIST CHURCH, 120 W. Elm St. Services Sun. 2:30 p.m. Rev. Martha C. Smith, Pastor. Phone FL 2-0627, Mr. George Strode, Ass't. Pastor.

IOWA

CLINTON

FIRST SPIRITUALIST CHURCH OF CLINTON, 409 - 411 South Third Street. Service Sun. 2:30 p.m. followed by Spirit Greetings, Rev. H. Louise Miller, Pastor; Elmer L. Oxley, Pres., Grace L. Struve, Sec'y.

INDIANA

CHESTERFIELD

CHESTERFIELD SPIRITUALIST CAMP, Chesterfield. Book Shop, Marian Nevison. Rev. Mabel Riffle, Pres.

ELKHART

CLARK MEMORIAL PSYCHIC CHURCH, 316 Division St. Healing service 7:15, worship 7:30 p.m., Sun. and Thur.; 1st and 3rd Sunday of month Service 3 p.m.; Consul't. 4-5:30 p.m. Dinner 5:30 pm., Healing service 7:15, worship 7:30 p.m. Psychic demonst. at all services. Rev. Ruth Sutterby, Pres. & Pastor. 116½ So. Main. Phone JAckson 4-0053. Harold Stone, 321 Division St., Sec'y. Phone JA 2-7811.

GARY

FIRST SPIRITUALIST CHURCH OF GARY, INC., N.S.A.C., 2430 W. 11th Ave. Services Sun. 2:30 p.m.; Wed. 8 p.m. John Kladarin, Ass't. Pastor; F. F. McGinnes, Pres.

HAMMOND

UNITED SPIRITUAL TEMPLE OF TRUTH, 469-471 E. State Street. Odd Fellows Hall. Services Sun. 7 p.m. healing. 7:30 p.m. service. Erma M. Paul, President.

FIRST PROGRESSIVE SPIRITUAL CHURCH, 229 Ogden St. Services, 7-9 p.m. Sunday. Rev. Myrtle Wright, Pastor. Effie Duncan, Sec'y.

INDIANAPOLIS

SPIRITUALIST CENTER CHURCH, 2014 E. 10th St| Services Sun. 7:30 p.m. Wed. 2:30 & 7:30 p.m. Grace Driskel, Sec'y.

PROGRESSIVE SPIRITUALIST CHURCH, St. Clair and Park Ave. Services Sun. & Tue. 7:30 p.m. Rev. Ola Florence, Pastor. 1929 Arrow; Harold P. Heald, Pres., 3550 Station. LI 6-8937. Ethel Blackburn, Sec'y., 1141 N. Park.

PSYCHIC SCIENCE SPIRITUALIST CHURCH, 1415 Central Ave. Services Tue. 2 to 4 p.m. Message service Thur. 7:30 p.m. Regular service Sun. 7:30 p.m. (Lyceum 10 a.m. Sun.) Glenna Clark, President.

MIDDLETOWN

SCHOOL OF DIVINE LAW, South 8th St. Road. Limited classes now, Wed. Services to be announced later. Phone 354-2427 for information. Counselling by App't. Rev. Nenah, Pastor.

PERU

FIRST SPIRITUALIST CHURCH, 62 So. Miami Street. Services Sun. 7 p.m. Rev. Russell Copp, Pastor.

SOUTH BEND

THE CHURCH OF SPIRITUAL TRUTH, U.C.M. No. 209, 519 S. St. Joseph St. Lyceum and Church School, Sun. 6:30 p.m.; Healing, 7:00 p.m. Worship and Messages, 7:30 p.m.; Every 3rd Sun. of month, Worship, 3:00 p.m.; Message Circles, 4:00 p.m.; Carry-in Supper, 5:00 p.m.; Regular Service, 7:30 p.m. Pastor and President, C. Ruth Helm, 938 Emerson Ave., Ph. AT 7-1790; Secretary, Michael C. Anglin; Treasurer, Paul G. Helm, Sr.

FELLOWSHIP SPIRITUAL HAVEN, 1305 E. Sorin St. Pastor, Rev. Alice Gentry, L.U.S.A. Midweek services, Thur. 7 p.m. Healing before 6:30 p.m. Sunday School, Sun. 6:30 p.m. Service 7 p.m. Bunco and message circle last Sat. month. Supper 4:30 p.m. each 2nd Sun. month. Healing conducted by Rev. Dewey Gentry, Sec'y-Treas. Phone CEntral 3-5610.

TERRE HAUTE

GOLDEN HOUR SPIRITUALIST CHURCH, INC., 1101 So. 4th Street. Services Sun. and Tue. 7:30 p.m. Rev. Irene Murphy and Rev. Robert D. Dudley, Pastors.

PSYCHIC SCIENCE CHURCH, Y.M.C.A., McFall Room 6th and Poplar. Services Sun. 7:30 p.m.; 2nd Sun. Month, Services 2:30 & 7:30 p.m. Pot luck dinner, 12 noon & 5:30 p.m. Rev. Nellie Hodgers, Pastor.

KANSAS

WICHITA

UNITED MISSIONARY, N.S.A.C., 1446 Pattie Services Reg. Meeting Mon. 7:30 p.m. Class Fri. 7:30 p.m. Open to public. Nila Bowles, State Missionary. Jessica Reynard, Sec'y.

LOUISIANA

NEW ORLEANS

CHRIST CHURCH OF FAITH, HOPE & LOVE, 4428 Constance St. Services Wed. 7:30 p.m. Sat. 2 p.m. Sat. 2 p.m. Song Service, Messages, Healing. Rt. Rev. Fred O. Pfankuchen, Pastor; Rev. M. Wellbat, Ass't. L. P. Hatch, Sec'y.

FIRST CHURCH OF DIVINE FELLOWSHIP OF SPIRITUALISM, 823 Spain Street. Services Sun. 7:30 p.m. Healing Wed. 11: a.m. to Noon. Rev. Estella Dell, Pastor — Phone Whitehall 7-4107 — Rev. Harry L. Noblett, Assoc. Pastor. Fairview 0391.

MARYLAND

BALTIMORE

TEMPLE OF WISDOM SPIRITUAL SCIENCE CHURCH, 500 E. 39th Street. Services Wed. and Sun. 8 p.m. Adele Snedeker, message bearer at all services. Bible Study Sun. 10:30 a.m. Basil W. Dennis, Pastor. CH 3-4604.

MASSACHUSETTS

AMESBURY

FIRST SPIRITUALIST CHURCH, I.O.O.F. Hall. Water Street. Services Sun. 3:30 p.m. Edward Jacks, Pastor. Zelma Dickens, Sec'y.

BOSTON

ST. AIDAN'S SPIRITUALIST CHURCH U.C.M., 329 Massachusetts Ave. Services Sun. 3 & 8 p.m. Tue. & Fri. 8 p.m. Rev. Dora Todd, Pastor. Phone KI 7-0513.

STAR LIGHT-HOUSE, 25 Huntington Ave. Services Fri. 7:30 p.m. Sun. 2 p.m. Rev. Auda E. Crocker, Pastor.

SUNSHINE CHURCH, 198 Dartmouth Street. Services daily 8 p.m. Sun. 2:30 and 7:30 p.m. Mr. Finley, Pastor.

BROCKTON

FIRST SPIRITUALIST CHURCH, Cor. Green and Glenwood Sts. Services: Sun. 3:30 p.m. Healing Service 5 p.m. Thur. midweek 7:30 p.m. Mrs. Gertrude L. Weir, President.

FITCHBURG

FIRST SPIRITUAL ALLIANCE CHURCH, 22 Knowlton Terrace. Services: Sun. 3 and 7 p.m. Sec'y. and Treas.: Marion Pelletier, R.F.D. 1, Keene, N. H. President, Emily Sanborn, 73 Cedar St.

LYNN

FIRST SPIRITUALIST CHURCH OF LYNN, 196 Uniou St. Sun. 3 & 7 p.m. Monthly service 1st Thur. 7 p.m. July to Oct. Della Davis, Pastor. Ethel Eldridge, Sec'y. 16 Brookline Ave.

WEST GLOUCHESTER

MASSASOIT SPIRITUALIST CAMP, U.C.M., 19 Lincoln St. Services Sun. 3 & 7 p.m. Weekdays 7 p.m. Rev. Vivian L. Harvey, Pastor. Mildred Cook, Sec'y. Phone Glou. 3294.

MICHIGAN

ADRIAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Maple. Services Sun. 7:30 p.m. 2nd & 4th Sun. 2 p.m. also. Message circle following. Supper 5 p.m. Pastor & Pres., Ass't. Treas., Rev. Bernice Case. 423 N. Locust. Rev. Lillian Cadoo, Sec'y.

BATTLE CREEK

THE SPIRITUALIST CHURCH OF DIVINITY, I.O.O.F. Temple. 36 South Ave. Services: Sun. 7 p.m. Birthday Supper 3rd and 5th Sun. Glenn R. Brenner, Pres. Rudy Maiers, Vice-Pres.

LIGHT OF UNDERSTANDING SPIRITUAL CHURCH, 526 Hubbard Street. Services 2nd & 4th Sun. 3:30 & 7:00 p.m. Co-operative supper, 5:30 p.m. Other Sundays, Services 7:00 p.m. Healing each Sun. Bible class Fri. 7:30 p.m. Rev. Drusilla Shelton, Pastor. Rev. Robert Shelton, Co-Pastor. Mrs. Gladys Shaeffer, Sec'y. All of 504 Hubbard St. Phone WO 2-2044.

CHURCH OF SPIRITUAL TRUTH, 28 W. Fountain St. Services Sun. 11 a.m. 2nd Sun. Month, family day, dinner and afternoon services or seance. Rev. Wm. R. Aldred, Pastor.

BAY CITY

CONGREGATION OF SPIRITUAL UNITY CHURCH, 215 So. Linn St., I.O.O.F. Hall. Services Sun. 7 p.m. Healing, Worship 7:30 p.m. Rev. J. A. Hunt, Pastor. Jessie L. Hertel. Sec'y.

DETROIT

FIRST PSYCHIC CHURCH OF BRIGHTMOOR, 21729 Fenkell. Developing class Tue. 8 p.m. Sunday service 7:30 p.m. Rev. Carroll Ware, Pastor. Rev. Katherine K. Cation, Sec'y.

TRINITY SPIRITUAL CHURCH, 2501 Copein Ave. at Vernor Highway E. Wed. 7:30 p.m. Discussion class. Sun. 7:45 p.m. Church service. Mable Allison, President; Violet Williams, Secretary.

ALL SOULS MEMORIAL CHURCH, (I.G.A.S.), Priscilla Inn, 2619 Cass Ave. Services. Healing, Sun. 7:30 p.m., Worship, 7:45 p.m. Rev. Constance Newby, Minister. Phone UN 1-3346.

SPIRITUAL HELPERS CHURCH, 9109 Harper Ave. Services Mon., Wed. 7 p.m. Interview by App't. Rev. Harriet Rae-Smiley, Pastor. Phone WAlnut 3-6236.

FERNDALE

METROPOLITAN SPIRITUALIST CHURCH OF GREATER DETROIT, MSSAC, Ferndale Women's Club Bldg., 1256 W. Nine Mile Rd. Services: Sun. 7:30 p.m., 2:30 and 7:30 on 2nd Sun. of month, Oct. thru June, with dinner 5 p.m. Pastor-Pres., Margaret McDaniel, JUniper 8-2723. Sec'y. Irene Livermore, 7127 Farnum, Inkster, Mich. Phone PA 1-1050.

FLINT

SPIRITUALIST EPISCOPAL CHURCH, 2801 N. Ave. A. Services Sun. 7:30 p.m. Noah Rice, President.

THE FIRST SPIRITUALIST CHURCH, 118 E. Belvidere Ave. Services Sun. 7:30 pm. Rev. Pearl V Reinhardt, Pastor. 412 McCreery St., Flint, Mich. Phone CE 9-1022.

FIRST UNIVERSAL SPIRITUALIST CHURCH OF FLINT, 1502 Jane Street. Services Sun. 2:30 & 7:30 p.m. Rev. Edna Humphrey Yaru, Pastor.

GRAND RAPIDS

UNIVERSALIST CHURCH OF GOOD WILL, 802 Wealthy, S.E. Sunday Services 7 p.m.; Wed. 8 p.m. Rev. Emma Farrington, Pastor, Phone GL' 1-0128. Rev. Mable Buck, Ass't. Pastor, Phone CH 5-2769.

SPIRITUAL LIGHTHOUSE OF TRUTH, Maccabee Bldg., 126 Sheldon Ave. Services Sun. 3:00 and 7:00 p.m. Tue. and Thur., 8:00 p.m. at 254 La Grave Ave., Rev. Ernest Gleason, Pastor. Phone 9-0763.

JACKSON

UNIVERSAL SPIRITUALIST CHAPEL, 1014 Leroy St. Sun. Services 3 & 7:30 p.m. Phone STate 2-1933. Rev. James Tingley, Pastor. Mrs. Ella Gulick, Sec'y., 115 Ellery St. Phone STate 2-1262.

THE AQUARIAN CHURCH, 1636 E. Michigan Ave. Services: Sun. & wed. 7:30 p.m. Rev. Harold C. Durbin, Presiding Clergyman. Mrs. Barbara Stevens, Secretary. 302 Elizabeth St., Stockbridge. Ph. UL 1-2411.

KALAMAZOO

CHRISTIAN SPIRITUALIST CHAPEL, 827 N. Church St. Services: Sun. 3 & 7:00 p.m. Founder and Pres., Dr. Beth Roche. Phone 4-2961.

LANSING

LANSING SPIRITUALIST EPISCOPAL CHURCH. 700 S. Holmes St. Services: Sunday School Sun. 10 a.m. Worship Sun. 7:30 p.m. Healing & Worship Wed. 7:30 p.m. Uufoldment Class Mon. 7:30 p.m. Rev. Ella J. Sutton, Pastor. Phone IVanhoe 5-2358.

SPIRITUALIST CHURCH OF DIVINE TRUTH, Temple of The Masters, 807 Jerome St. Phone IVanhoe 2-9520. Rev. Arthur Sebring, Minister, D.D. Divine worship Sunday 7:45 p.m. Messages; Wed. message service 8 p.m. with trumpet in the light.

MOUNT MORRIS

FIRST UNIVERSAL SPIRITUALIST CHURCH. Services Sun. 2:30 & 7:30 p.m. Pastor, Rev. Edna Yaru. Phone Niagra 3-4014. Geneva Ferris, Sec'y. 6490 Lewis Road, 3 miles north of Flint on U.S. 10 at Stanley Rd.

MUSKEGON

THE TEMPLE OF SPIRITUAL LIGHT, 1404 8th St. Services Sun. 2:30; 3:15 Sunday School & Readings; 5 p.m. Supper; 7:30 Eve. Service; Thur. 7:30 Social. Rev. James Sabin. Pastor.

FIRST UNIVERSAL SPIRITUALIST, Blue Room, Occidental Hotel. Services Sun. Healing 7 p.m.; Devotional 7:30 p.m. Phenomena Seances by App't. Rev. Wm. R. Aldred, Pastor.

MUSKEGON HEIGHTS

FIRST NATIONAL SPIRITUALIST CHURCH, 2101 Jefferson St. Sun. 7:00 p.m. Healing; 7:30 p.m. Devotional service and messages. Pastors, Rev. Thelma Sidock & Rev. Wm. Norris.

PONTIAC

CHRISTIAN PSYCHIC SCIENCE CHURCH, 30 Whittemore St. Services Sun. and Wed. 8 p.m. Rev. Horace J. Drake, Pastor. Phone FE 2-7657 or FE 4-7932.

CHURCH OF SPIRITUAL FELLOWSHIP, Bemis-Olsen Amvets Hall, 570 Oakland Ave. Services Sun. 7:30 p.m. Open Forum and message service 2nd Thur.; Silver tea 4th Sun. Mrs. Helen Tolfree, Pres., Vita Winges, Sec'y.

ROSEVILLE

CHURCH OF HARMONY, 17359 Roseville Blvd. Services: Sun. 7:30 p.m. Rev. Shirlela De Brezon, Pastor. 18429 Meier Rd., Roseville.

SAGINAW

CHURCH OF SPIRITUAL TRUTH, 720 Brewster. Services Sun. Healing 7-7:30 p.m. Rev. Alma Eastman, Pastor. 1833 No. Charles St.

SUNFIELD

HAVEN OF PEACE SPIRITUAL CHURCH, 5684 W. St. Joe Highway. Services Sun. 2 p.m. Rev. Thelma French, Pastor. Edna Van Houten, Treas.

VICKSBURG

THE LIGHT OF GOD SPIRITUALIST CHURCH, Townsend Bldg., So. Kalamazoo St. Services Sun. 11 a.m.; 3rd Sun. of Month 11:30 a.m. & 7:30 p.m. with supper at 5:30 p.m. Rev. Virne J. Williams, Pastor.

MINNESOTA

MINNEAPOLIS

THE SECOND SPIRITUALIST CHURCH, 23rd and Lyndale Ave. Consultations Thur. 2-4 p.m. Services Sun. 7:30 p.m. Rev. John Koorn, Pastor. Phone JA 9-6706. Eve Adamson, Sec'y.

CHRISTIAN MINISTRY, 614-620 E. 15th St., Services: Sun. 11 a.m., 3 & 7:30 p.m. Midweek, Wed. 7:45 p.m. Rev. Henry M. Paulson, Pastor.

OUR SPIRITUAL SHRINE CHURCH, 2409 Chicago Ave., Chartered under the National Federation of Spiritual Science Churches. Sunday evening service 7:30 p.m. Rev. Lourenda Cotter, Pastor.

ST. PAUL

SPIRITUAL SCIENCE SPIRITUALIST CHURCH, 496 Endicott Bldg., 4th fl., Robert St. Entrance. between 4th & 5th. Services Sun. 11:15 a.m. Mrs. Ray Haberkorn, Sec'y. Phone CA 6-4815.

SPIRITUALIST EPISCOPAL CHURCH OF DIVINE TRUTH, 496 Holly St. Services Sun. 11 a.m.; All message service 1st Sun. of month 7:30 p.m. Study group Wed. 8 p.m. Rev. Ethel Colby Holzman, Pastor.

MISSOURI

KANSAS CITY

ETHELAINE CHAPEL, S.P.L. No. 2, 4317 State Line, WEstport 1-9651. Services Sun. 7:30 p.m. Pastor, Rev. Wm. Robt. Yerian.

SCIENCE OF PROGRESSIVE LIFE ASSN. NO. 64, (United Christians), 500 W. 13th. Services Sun. & Wed. 7:30 p.m. Rev. Leta Goff, Pastor. WE 1-2983.

ST. LOUIS

CHURCH OF THE THREE ROSES, 3754 South Spring Ave. Services Sun. 1:30 & 7:30 p.m., Thur. 1:30 & 7:30 p.m. Healing by App't. Unfoldment class. Rev. Angela Helfrich and Dr. Joseph Helfrich, Pastors. Phone PR 3-0810.

CHURCH AND INSTITUTE OF MYSTIC MIND SCIENCE, 5862 Delmar. Services Sun. 9:30 a.m. and Wed. 8 p.m. Rev. Bernice G. Bennett, D.D., Pastor.

PSYCHIC SCIENCE Church of Light and Truth, 2604-A Cherokee St. Room 5. Services Sun. 2:30 & 8 p.m. Thur. 1-4 p.m. & 8 p.m. Rev. L. Kube & Rev. M. Hackman, Pastors. Healing and Consul't. PRospect 2-3536.

SOUL SCIENCE SPIRITUALIST CHURCH, 3683 Dover Place. Services Sunday 10:30 a.m. Iona Brandt, Pastor. Phone VErnon 2-1116,

NEBRASKA

LINCOLN

FIRST TEMPLE OF SPIRITUAL TRUTH (I.G.A.S.) Services Sun. 7:30 p.m. I.O.O.F. Hall, 1108 L. Street. Rev. Lionel P. Everman, Pastor. Phone Hemlock 2-3486. Home add., 1145 E. St.

NEVADA

CARSON CITY

CAPITOL CHAPEL, (UCM No. 259), 110 E. Musser St. Sunday 10 a.m., Sunday School, 7:30 p.m. Services; Wednesday 7:30 p.m. Prayer meetings. Rev. Mary Louise Casteel, Pastor.

NEW JERSEY

CAMDEN

THE FOURTH SPIRITUALIST CHURCH, 28 North 26th Street. Services Sun. 10 a.m. Lyceum 11 a.m. Church Wed. 7:45 p.m. Rev. Elizabeth Giberson, Pastor. Phone Belmont 5-4668.

EDISON

SPIRITUAL GUIDANCE CHAPEL, 43 Parker Rd. Phone LI 8-6219. Services Tue. 8 p.m. Rev. William Lemkul, Pastor.

ELIZABETH

7TH CHURCH OF PSYCHIC Science, 415 Madison Avenue. Services Wed. 2 & 8 p.m. Sun. 8 p.m. Rev. V. Fleischman, Pastor.

FIRST SPIRITUALIST CHURCH OF THE TRUE GOSPEL. 31 Rahway Ave.: Message service Sunday & Thursday 2 p.m.; Tuesday & Thursday 8 p.m.; and 2nd & 4th Mon. of each month Trance. Rev. Allan Lynde, Phone Eliz. 3-0298.

JEFFERSON

CHURCH OF SPIRITUAL TRUTH, Clarksboro Road, P.O. Sewell, N.J. Services: Thur. 8 p.m. Sunday Jr. Church, 1:30 p.m. Regular service, 2 p.m. Rev. Eva V. Berry, Pastor. Phone GRidley 8-2244.

LONG BRANCH

TRINITY CHURCH OF PSYCHIC SCIENCE, 111 Washington St. Healing service Thur. 8 p.m. Services Sun. 8 p.m. Rev. Mary R. Wood & Associate Minister. Sec'y. Betty P. Johnson.

NEWARK

PSYCHIC SCIENCE TEMPLE, 532 Springfield Ave. Rev. Dorthea C. Dencer, Pastor. Sun. 3-7 p.m. Open; Tue. 1 & 7 p.m., Fri. 7 p.m. Rev. D. C. Dencer; Wed. 7 p.m. Rev. Morris Mackin and Neil Mackin; Thur. 7 p.m. Rev. L. Brennan, Wed. Thur. Fri. 1 p.m. Rev. R. Barrett.

MOTHER TEMPLE OF PSYCHIC SCIENCE, 532 Springfield Ave. Services: Tue. 1 & 7 p.m. Rev. Dorothea C. Dencer, Mediator. Phone HU. 2-1773.

PATERSON

CHURCH OF SPIRITUAL FAITH INC., 541 E. 25th St. Services Sun. 11 a.m. & 7:30 p.m. Wed, and Fri. 2 & 7:30 p.m. Rev. Myrtle E. Morse and Rev. Rufus A. Pratt, Pastors. Phone LA 3-0979.

TRENTON

SPIRITUALIST FRIENDLY CHURCH, 700 Liberty St. Services Sun. 8 a.m. Rev. Adah Ross Crew, Pastor. Telephone 3-0234.

UNION CITY

SPIRITUAL CHURCH OF DIVINE GUIDANCE, 3703 New York Ave., above Insurance office. Services: Sun. 7:30 p.m. Tue. & Thur. 1:30 p.m. Healing, Tue. & Fri. 8 p.m. Social 4th Fri. of month, 8 p.m. Guest Speakers Assisting Rev. Ann P. Rugar, Minister.

SPIRITUAL CHURCH OF DIVINE HEALING, 1000 New York Ave. Rev. Elsie E. Richter, Pastor. Phone: UN 4-0393. Sun. 7:30 p.m. Pastor in charge. Tues. 1:30 & 8 p.m. Thurs. 8 p.m. Rev. Fred Boeck. Fri. 1:30 & 8 p.m. Rev. Sophie E. Busch. Every 3rd Sat. of the month at 8 p.m. Social. Healing at all services.

WEST ENGLEWOOD

JOHN'S FIRST MEMORIAL SPIRITUAL CHURCH, 27 W. Forest Ave. Message service Sun., Wed. 8 p.m., Tue. 2 p.m. Rev. Louise Gallo, Pastor. Phone TEaneck 7-6335.

WEST NEW YORK

ETHEL'S MEMORIAL CHAPEL, 448 63rd St. Services Sun. 7:30 p.m. Tues. 1:30 p.m. Thur. 1:30 p.m. Fri. 8 p.m. Social every 2nd Friday of each month. Pastor, Rev. C. Kellenberger.

NEW YORK

ALBANY

FIRST SPIRITUALIST CHURCH, 460 Western Ave. Services Wed & Sun., 7:30 p.m. Rev. Claire White, Pastor.

BATAVIA

CHURCH OF UNITY SCIENCE, 6 Bank Street. Services Sun. 8 p.m. Worship and spirit greetings. Thur. 8 p.m. Study, Message and Social. Mediums Day 1st Sun. of month. 3 p.m. Dinner 5 p.m. Circles 6-8. Reg. Services 8 p.m. Rev. Ethel L Ames, Pastor. Rt. 3, Box 1120. Phone 5176.

BINGHAMTON

TEMPLE OF TRUTH CHURCH, 65 Standish Ave., Hillcrest. Sun. 2 p.m. Worship, public healing, spirit greetings; Sunshine Auxilliary, Wed. 1 p.m.; Unfoldment class, Fri. 7:30 p.m. Rev. Mae Merrit York, Pastor. Rev. Clarence Lamb, Assistant Pastor, Bertha Japhet, Licentiate Minister.

BRONX

IGLESIA CRISTIANA ESPIRITUALISTA SAN RAFAEL, 755 Southern Blvd. Servicios: Martes 8:30 p.m. A 11:00 p.m. Viernes 8:30 p.m. A 11:00 p.m. Domingo 2:30 p.m. A 5:00 p.m. Rev. Padre Cecilio Rodriguez, Pastor. KI 2-0673.

UNIVERSAL TEMPLE OF SPIRITUAL TRUTH, INC., 2415 Morris Ave., Bronx, Apt. 3G (st. fl.). Services Tue. 7:15 p.m. Afternoons Wed. 2 p.m. Class Monday 8 p.m. Minister, Rev. Zara Lakes. Phone CY 5-8776 or CY 8-8287.

BROOKLYN

TEMPLO ESPIRITUAL de JESUS AMOR Y PAZ, 219 Roebling St. Services Thur. 8 p.m. Sun. 2 p.m. Margarita Rosa Cabrera, Pres.; Louis Hernandez, Vice-Pres.

ST. JOHN'S SPIRITUALIST CHURCH, 8025 3rd Ave. Services and messages Sun. & Fri. 7:45 p.m. Wed. 1:45 p.m. Take B.M.T. 4th Ave. Local to 77th St. Station. Rev. Lillian Johnson, Pastor. Cecelia Clay, Licent. Minister.

BUFFALO

UNITY SPIRITUALIST CHURCH 2160 Fillmore Ave. at Leroy Ave. Services Sun. 7:45 p.m. Medium's Day 1st Sun. of Mo. 3:30 - 7:45 p.m. Hot dinner at 5:30 p.m. Rev. Margaret Hauth, Pastor.

SPIRITUALIST CHURCH OF ETERNAL BROTHERHOOD, 1980 Bailey at Hazel. Services Sun. 7: 45 p.m. 1st Sun. month, 3:30 & 7:45 p.m. Lyceum 7 p.m. Mid-week. Wed 8 p.m. Rev. D. Mona Berry, N.S.T., Pastor.

NAZARENE UNITY SCIENCE CHURCH, 343 E. North St. Sun. Services 7:30 p.m.; 2nd Sun. Mediums Day, 3 and 7:30 p.m.; dinner 5 p.m. Message circle each Wed. 1 p.m. & 7 p.m. Dr. Rowland A. Henry, Pres. and Pastor. Rev. Edward S. Krzos, Vice-Pres. & Ass't. Pastor; Dr. John G. Devine. Treas. & Fin. Sec'y.; Stella Krzos, Sec'y. Tel. TT 3-4307.

JOHN CARLSON MEMORIAL SPIRITUAL CHURCH, 1045 Elmwood Ave. Services: Sun. 7 p.m. Medium's Day, 3rd Sun. 3:00 p.m. & 7 p.m. Rev. Edith S. Wendling, Pastor. Rev. M. Luther, Sec'y. Classes Tues. 1 p.m. & 8 p.m. Phone TF 6-0750.

UNIVERSAL HARMONY TEMPLE, 178 Olympic Ave. Services Sun. 7:45 p.m. with Healing, Fellowship Day every 2nd Sun. 3 and 7:45 p.m. Midweek Service, Thur. 2 and 8 p.m., all message with Healing. Private Consul't. Phone TX 5-6223. Minister, Rev. Rosaline K. Glasser; Ass't. Minister, Rev. Hazel B. Ossman.

CORNING

UNIVERSAL SPIRITUALIST CHURCH, 22 Earl St. (Northside) Services Sun. 7:30 p.m. Mediums Day, 3rd Sun. Month. Message service Tue. 7:30 p.m. Rev. Jaroslav Tuma, Pastor. Phone XN 2-0718.

CORTLAND

FIRST SPIRITUAL AND DIVINE SCIENCE CHURCH, 97 Owega St. Services Sun. 11 a.m. Healing and Message circle Wed. 8 p.m. Rev. Kathryn Daines, Pastor. Rev. Howard Sampson, Ass't. Rev. Melessa Miller & Mabel Smith, Healers. Arlene Badman & Aver Niles, music.

JASPER

GOLDEN ERA WIGWAM SPIRITUALIST CAMP, G.A.S. Services Sun. 2 p.m. by Pastor Mrs. Ruth Gerould. A'sst. Pastor Mrs. Mildred Jones. Sec'y. Ruth Lorrow of Canisteo. Every 4th Sun. Medium's day, guest workers. Supper at 4 and circles 6 p.m.

LOCKPORT

LOCK CITY SPIRITUALIST TEMPLE, 11 Cottage Street. Sunday evening services at 7:30. Medium's Day, third Sunday at 3:30 and 7:30. Hot dinner served at 5 p.m. Mrs. Rom. Christie, Sec'y. 3-6018.

ROCHESTER

SPIRITUAL CHURCH OF DIVINE LOVE, 35 Richmond Street. Services Wed. 8 p.m., Sun. 11 a.m. Medium's Day, 2nd Sun. month. Rev. George P. Woods, Pastor. Rev. Nadien Wood, Co Pastor.

PLYMOUTH SPIRITUALIST CHURCH, Plymouth and Flint Street. Services Sun. 3:30 p.m. and 7:30 p.m. Guest Mediums 2nd and 4th Sun. of month. Hot dinner served every Sunday, 5:30 p.m. Rev. Eleanor Gutzmer, Pastor, Dorothy Callahan. Secretary.

FIRST SPIRITUAL SCIENCE CHURCH, 834 W. Main St. Services Sunday & Wednesday 7:45 p.m. Healing and Message service. LO 2-9266. Rev. Bernard G. Weinberg, Pastor; Rev. Mayme Rosenbaum, Co-Pastor.

SYRACUSE

WAYSIDE SPIRITUALIST CHURCH, 220 E. Washington Street. Services Sun. 7:45 p.m. Rev. Luania Caley, Pastor. Rev. Gertrude Brown, Sec'y; Rev. Earl Young, Ass't. Pastor.

FIRST SPIRITUALIST CHURCH, 535 Oakwood Avenue. Services - Sun. and Wed. 7:30 p.m. Margaret H. Tice, Pastor and President. Phone HO 8-5638. M. Frances Morse, Sec'y.

UTICA

CHRISTIAN SPIRITUALIST CHURCH, Maher Bldg., Seneca St. Entrance. Services Sun. 3 &

MICHIGAN

ADRIAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Maple. Services Sun. 7:30 p.m. 2nd & 4th Sun. 2 p.m. also. Message circle following. Supper 5 p.m. Pastor & Pres., Ass't. Treas., Rev. Bernice Case. 423 N. Locust. Rev. Lillian Cadoo, Sec'y.

BATTLE CREEK

THE SPIRITUALIST CHURCH OF DIVINITY, I.O.O.F. Temple. 36 South Ave. Services: Sun. 7 p.m. Birthday Supper 3rd and 5th Sun. Glenn R. Brenner, Pres. Rudy Maiers, Vice-Pres.

LIGHT OF UNDERSTANDING SPIRITUAL CHURCH, 526 Hubbard Street. Services 2nd & 4th Sun. 3:30 & 7:00 p.m. Co-operative supper, 5:30 p.m. Other Sundays, Services 7:00 p.m. Healing each Sun. Bible class Fri. 7:30 p.m. Rev. Drusilla Shelton, Pastor. Rev. Robert Shelton, Co-Pastor. Mrs. Gladys Shaeffer, Sec'y. All of 504 Hubbard St. Phone WO 2-2044.

CHURCH OF SPIRITUAL TRUTH, 28 W. Fountain St. Services Sun. 11 a.m. 2nd Sun. Month, family day, dinner and afternoon services or seance. Rev. Wm. R. Aldred, Pastor.

BAY CITY

CONGREGATION OF SPIRITUAL UNITY CHURCH, 215 So. Linn St., I.O.O.F. Hall. Services Sun. 7 p.m. Healing, Worship 7:30 p.m. Rev. J. A. Hunt, Pastor. Jessie L. Hertel. Sec'y.

DETROIT

FIRST PSYCHIC CHURCH OF BRIGHTMOOR, 21729 Fenkell. Developing class Tue. 8 p.m. Sunday service 7:30 p.m. Rev. Carroll Ware, Pastor. Rev. Katherine K. Cation, Sec'y.

TRINITY SPIRITUAL CHURCH, 2501 Copein Ave. at Vernor Highway E. Wed. 7:30 p.m. Discussion class. Sun. 7:45 p.m. Church service. Mable Allison, President; Violet Williams, Secretary.

ALL SOULS MEMORIAL CHURCH, (I.G.A.S.), Priscilla Inn, 2619 Cass Ave. Services, Healing, Sun. 7:30 p.m., Worship, 7:45 p.m. Rev. Constance Newby, Minister. Phone UN 1-3346.

SPIRITUAL HELPERS CHURCH, 9109 Harper Ave. Services Mon., Wed. 7 p.m. Interview by App't. Rev. Harriet Rae-Smiley, Pastor. Phone WAlnut 3-6236.

FERNDALE

METROPOLITAN SPIRITUALIST CHURCH OF GREATER DETROIT, MSSAC, Ferndale Women's Club Bldg., 1256 W. Nine Mile Rd. Services: Sun. 7:30 p.m., 2:30 and 7:30 on 2nd Sun. of month, Oct. thru June, with dinner 5 p.m. Pastor-Pres., Margaret McDaniel, JUniper 8-2723. Sec'y. Irene Livermore, 7127 Farnum, Inkster, Mich. Phone PA 1-1050.

FLINT

SPIRITUALIST EPISCOPAL CHURCH, 2801 N. Ave. A. Services Sun. 7:30 p.m. Noah Rice, President.

THE FIRST SPIRITUALIST CHURCH, 118 E. Belvidere Ave. Services Sun. 7:30 pm. Rev. Pearl V Reinhardt, Pastor. 412 McCreery St., Flint, Mich. Phone CE 9-1022.

FIRST UNIVERSAL SPIRITUALIST CHURCH OF FLINT, 1502 Jane Street. Services Sun. 2:30 & 7:30 p.m. Rev. Edna Humphrey Yaru, Pastor.

GRAND RAPIDS

UNIVERSALIST CHURCH OF GOOD WILL, 802 Wealthy, S.E. Sunday Services 7 p.m.; Wed. 8 p.m. Rev. Emma Farrington, Pastor, Phone GL 1-0128. Rev. Mable Buck, Ass't. Pastor, Phone CH 5-2769.

SPIRITUAL LIGHTHOUSE OF TRUTH, Maccabee Bldg., 126 Sheldon Ave. Services Sun. 3:00 and 7:00 p.m. Tue. and Thur., 8:00 p.m. at 254 La Grave Ave., Rev. Ernest Gleason, Pastor. Phone 9-0763.

JACKSON

UNIVERSAL SPIRITUALIST CHAPEL, 1014 Leroy St. Sun. Services 3 & 7:30 p.m. Phone STate 2-1933. Rev. James Tingley, Pastor. Mrs. Ella Gulick, Sec'y., 115 Ellery St. Phone STate 2-1262.

THE AQUARIAN CHURCH, 1636 E. Michigan Ave. Services: Sun. & wed. 7:30 p.m. Rev. Harold C. Durbin, Presiding Clergyman. Mrs. Barbara Stevens, Secretary. 302 Elizabeth St., Stockbridge. Ph. UL 1-2411.

KALAMAZOO

CHRISTIAN SPIRITUALIST CHAPEL, 827 N. Church St. Services: Sun. 3 & 7:00 p.m. Founder and Pres., Dr. Beth Roche. Phone 4-2961.

LANSING

LANSING SPIRITUALIST EPISCOPAL CHURCH. 700 S. Holmes St. Services: Sunday School Sun. 10 a.m. Worship Sun. 7:30 p.m. Healing & Worship Wed. 7:30 p.m. Uufoldment Class Mon. 7:30 p.m. Rev. Ella J. Sutton, Pastor. Phone IVanhoe 5-2358.

SPIRITUALIST CHURCH OF DIVINE TRUTH, Temple of The Masters, 807 Jerome St. Phone IVanhoe 2-9520. Rev. Arthur Sebring, Minister, D.D. Divine worship Sunday 7:45 p.m. Messages; Wed. message service 8 p.m. with trumpet in the light.

MOUNT MORRIS

FIRST UNIVERSAL SPIRITUALIST CHURCH. Services Sun. 2:30 & 7:30 p.m. Pastor, Rev. Edna Yaru. Phone Niagra 3-4014. Geneva Ferris, Sec'y. 6490 Lewis Road, 3 miles north of Flint on U.S. 10 at Stanley Rd.

MUSKEGON

THE TEMPLE OF SPIRITUAL LIGHT, 1404 8th St. Services Sun. 2:30; 3:15 Sunday School & Readings; 5 p.m. Supper; 7:30 Eve. Service; Thur. 7:30 Social. Rev. James Sabin. Pastor.

FIRST UNIVERSAL SPIRITUALIST, Blue Room, Occidental Hotel. Services Sun. Healing 7 p.m.; Devotional 7:30 p.m. Phenomena Seances by App't. Rev. Wm. R. Aldred, Pastor.

MUSKEGON HEIGHTS

FIRST NATIONAL SPIRITUALIST CHURCH, 2101 Jefferson St. Sun. 7:00 p.m. Healing; 7:30 p.m. Devotional service and messages. Pastors, Rev. Thelma Sidock & Rev. Wm. Norris.

PONTIAC

CHRISTIAN PSYCHIC SCIENCE CHURCH, 30 Whittemore St. Services Sun. and Wed. 8 p.m. Rev. Horace J. Drake, Pastor. Phone FE 2-7657 or FE 4-7932.

CHURCH OF SPIRITUAL FELLOWSHIP, Bemis-Olsen Amvets Hall, 570 Oakland Ave. Services Sun. 7:30 p.m. Open Forum and message service 2nd Thur.; Silver tea 4th Sun. Mrs. Helen Tolfree, Pres., Vita Winges, Sec'y.

ROSEVILLE

CHURCH OF HARMONY, 17359 Roseville Blvd. Services: Sun. 7:30 p.m. Rev. Shirlela De Brezon, Pastor. 18429 Meier Rd., Roseville.

SAGINAW

CHURCH OF SPIRITUAL TRUTH, 720 Brewster. Services Sun. Healing 7-7:30 p.m. Rev. Alma Eastman, Pastor. 1833 No. Charles St.

SUNFIELD

HAVEN OF PEACE SPIRITUAL CHURCH, 5684 W. St. Joe Highway. Services Sun. 2 p.m. Rev. Thelma French, Pastor. Edna Van Houten, Treas.

VICKSBURG

THE LIGHT OF GOD SPIRITUALIST CHURCH, Townsend Bldg., So. Kalamazoo St. Services Sun. 11 a.m.; 3rd Sun. of Month 11:30 a.m. & 7:30 p.m. with supper at 5:30 p.m. Rev. Virne J. Williams, Pastor.

MINNESOTA

MINNEAPOLIS

THE SECOND SPIRITUALIST CHURCH, 23rd and Lyndale Ave. Consultations Thur. 2-4 p.m. Services Sun. 7:30 p.m. Rev. John Koorn, Pastor. Phone JA 9-6706. Eve Adamson, Sec'y.

CHRISTIAN MINISTRY, 614-620 E. 15th St., Services: Sun. 11 a.m., 3 & 7:30 p.m. Midweek, Wed. 7:45 p.m. Rev. Henry M. Paulson, Pastor.

OUR SPIRITUAL SHRINE CHURCH, 2409 Chicago Ave., Chartered under the National Federation of Spiritual Science Churches. Sunday evening service 7:30 p.m. Rev. Lourenda Cotter, Pastor.

ST. PAUL

SPIRITUAL SCIENCE SPIRITUALIST CHURCH, 496 Endicott Bldg., 4th fl., Robert St. Entrance. between 4th & 5th. Services Sun. 11:15 a.m. Mrs. Ray Haberkorn, Sec'y. Phone CA 6-4815.

SPIRITUALIST EPISCOPAL CHURCH OF DIVINE TRUTH, 496 Holly St. Services Sun. 11 a.m.; All message service 1st Sun. of month 7:30 p.m. Study group Wed. 8 p.m. Rev. Ethel Colby Holzman, Pastor.

MISSOURI

KANSAS CITY

ETHELAINE CHAPEL, S.P.L. No. 2, 4317 State Line, WEstport 1-9651. Services Sun. 7:30 p.m. Pastor, Rev. Wm. Robt. Yerian.

SCIENCE OF PROGRESSIVE LIFE ASSN. NO. 64, (United Christians), 500 W. 13th. Services Sun. & Wed. 7:30 p.m. Rev. Leta Goff, Pastor. WE 1-2983.

ST. LOUIS

CHURCH OF THE THREE ROSES, 3754 South Spring Ave. Services Sun. 1:30 & 7:30 p.m., Thur. 1:30 & 7:30 p.m. Healing by App't. Unfoldment class. Rev. Angela Helfrich and Dr. Joseph Helfrich, Pastors. Phone PR 3-0810.

CHURCH AND INSTITUTE OF MYSTIC MIND SCIENCE, 5862 Delmar. Services Sun. 9:30 a.m. and Wed. 8 p.m. Rev. Bernice G. Bennett, D.D., Pastor.

PSYCHIC SCIENCE Church of Light and Truth, 2604-A Cherokee St. Room 5. Services Sun. 2:30 & 8 p.m. Thur. 1-4 p.m. & 8 p.m. Rev. L. Kube & Rev. M. Hackman, Pastors. Healing and Consul't. PRospect 2-3536.

SOUL SCIENCE SPIRITUALIST CHURCH, 3683 Dover Place. Services Sunday 10:30 a.m. Iona Brandt, Pastor. Phone VErnon 2-1116,

NEBRASKA

LINCOLN

FIRST TEMPLE OF SPIRITUAL TRUTH (I.G.A.S.) Services Sun. 7:30 p.m. I.O.O.F. Hall, 1108 L. Street. Rev. Lionel P. Everman, Pastor. Phone Hemlock 2-3486. Home add., 1145 E. St.

NEVADA

CARSON CITY

CAPITOL CHAPEL, (UCM No. 259), 110 E. Musser St. Sunday 10 a.m., Sunday School, 7:30 p.m. Services; Wednesday 7:30 p.m. Prayer meetings. Rev. Mary Louise Casteel, Pastor.

NEW JERSEY

CAMDEN

THE FOURTH SPIRITUALIST CHURCH, 28 North 26th Street. Services Sun. 10 a.m. Lyceum 11 a.m. Church Wed. 7:45 p.m. Rev. Elizabeth Giberson, Pastor. Phone Belmont 5-4668.

EDISON

SPIRITUAL GUIDANCE CHAPEL, 43 Parker Rd. Phone LI 8-6219. Services Tue. 8 p.m. Rev. William Lemkul, Pastor.

ELIZABETH

7TH CHURCH OF PSYCHIC Science, 415 Madison Avenue. Services Wed. 2 & 8 p.m. Sun. 8 p.m. Rev. V. Fleischman, Pastor.

FIRST SPIRITUALIST CHURCH OF THE TRUE GOSPEL, 31 Rahway Ave.: Message service Sunday & Thursday 2 p.m.; Tuesday & Thursday 8 p.m.; and 2nd & 4th Mon. of each month Trance. Rev. Allan Lynde, Phone Eliz. 3-0298.

JEFFERSON

CHURCH OF SPIRITUAL TRUTH, Clarksboro Road, P.O. Sewell, N.J. Services: Thur. 8 p.m. Sunday Jr. Church, 1:30 p.m. Regular service, 2 p.m. Rev. Eva V. Berry, Pastor. Phone GRidley 8-2244.

LONG BRANCH

TRINITY CHURCH OF PSYCHIC SCIENCE, 111 Washington St. Healing service Thur. 8 p.m. Services Sun. 8 p.m. Rev. Mary R. Wood & Associate Minister. Sec'y. Betty P. Johnson.

NEWARK

PSYCHIC SCIENCE TEMPLE, 532 Springfield Ave. Rev. Dorthea C. Dencer, Pastor. Sun. 3-7 p.m. Open; Tue. 1 & 7 p.m., Fri. 7 p.m. Rev. D. C. Dencer; Wed. 7 p.m. Rev. Morris Mackin and Neil Mackin; Thur. 7 p.m. Rev. L. Brennan, Wed. Thur. Fri. 1 p.m. Rev. R. Barrett.

MOTHER TEMPLE OF PSYCHIC SCIENCE, 532 Springfield Ave. Services: Tue. 1 & 7 p.m. Rev. Dorothea C. Dencer, Mediator. Phone HU. 2-1773.

PATERSON

CHURCH OF SPIRITUAL FAITH INC., 541 E. 25th St. Services Sun. 11 a.m. & 7:30 p.m. Wed, and Fri. 2 & 7:30 p.m. Rev. Myrtle E. Morse and Rev. Rufus A. Pratt, Pastors. Phone LA 3-0979.

TRENTON

SPIRITUALIST FRIENDLY CHURCH, 700 Liberty St. Services Sun. 8 a.m. Rev. Adah Ross Crew, Pastor. Telephone 3-0234.

UNION CITY

SPIRITUAL CHURCH OF DIVINE GUIDANCE, 3703 New York Ave., above Insurance office. Services: Sun. 7:30 p.m. Tue. & Thur. 1:30 p.m. Healing, Tue. & Fri. 8 p.m. Social 4th Fri. of month, 8 p.m. Guest Speakers Assisting Rev. Ann P. Rugar, Minister.

SPIRITUAL CHURCH OF DIVINE HEALING, 1000 New York Ave. Rev. Elsie E. Richter, Pastor. Phone: UN 4-0393. Sun. 7:30 p.m. Pastor in charge. Tues. 1:30 & 8 p.m. Thurs. 8 p.m. Rev. Fred Boeck. Fri. 1:30 & 8 p.m. Rev. Sophie E. Busch. Every 3rd Sat. of the month at 8 p.m. Social. Healing at all services.

WEST ENGLEWOOD

JOHN'S FIRST MEMORIAL SPIRITUAL CHURCH, 27 W. Forest Ave. Message service Sun., Wed. 8 p.m., Tue. 2 p.m. Rev. Louise Gallo, Pastor. Phone TEaneck 7-6335.

WEST NEW YORK

ETHEL'S MEMORIAL CHAPEL, 448 63rd St. Services Sun. 7:30 p.m. Tues. 1:30 p.m. Thur. 1:30 p.m. Fri. 8 p.m. Social every 2nd Friday of each month. Pastor, Rev. C. Kellenberger.

NEW YORK

ALBANY

FIRST SPIRITUALIST CHURCH, 460 Western Ave. Services Wed & Sun., 7:30 p.m. Rev. Claire White, Pastor.

BATAVIA

CHURCH OF UNITY SCIENCE, 6 Bank Street. Services Sun. 8 p.m. Worship and spirit greetings. Thur. 8 p.m. Study, Message and Social. Mediums Day 1st Sun. of month. 3 p.m. Dinner 5 p.m. Circles 6-8. Reg. Services 8 p.m. Rev. Ethel L Ames, Pastor. Rt. 3, Box 1120. Phone 5176.

BINGHAMTON

TEMPLE OF TRUTH CHURCH, 65 Standish Ave., Hillcrest. Sun. 2 p.m. Worship, public healing, spirit greetings; Sunshine Auxilliary, Wed. 1 p.m.; Unfoldment class, Fri. 7:30 p.m. Rev. Mae Merrit York, Pastor. Rev. Clarence Lamb, Assistant Pastor, Bertha Japhet, Licentiate Minister.

BRONX

IGLESIA CRISTIANA ESPIRITUALISTA SAN RAFAEL, 755 Southern Blvd. Servicios: Martes 8:30 p.m. A 11:00 p.m. Viernes 8:30 p.m. A 11:00 p.m. Domingo 2:30 p.m. A 5:00 p.m. Rev. Padre Cecilio Rodriguez, Pastor. KI 2-0673.

UNIVERSAL TEMPLE OF SPIRITUAL TRUTH, INC., 2415 Morris Ave., Bronx, Apt. 3G (st. fl.). Services Tue. 7:15 p.m. Afternoons Wed. 2 p.m. Class Monday 8 p.m. Minister, Rev. Zara Lakes. Phone CY 5-8776 or CY 8-8287.

BROOKLYN

TEMPLO ESPIRITUAL de JESUS AMOR Y PAZ, 219 Roebling St. Services Thur. 8 p.m. Sun. 2 p.m. Margarita Rosa Cabrera, Pres.; Louis Hernandez, Vice-Pres.

ST. JOHN'S SPIRITUALIST CHURCH, 8025 3rd Ave. Services and messages Sun. & Fri. 7:45 p.m. Wed. 1:45 p.m. Take B.M.T. 4th Ave. Local to 77th St. Station. Rev. Lillian Johnson, Pastor. Cecelia Clay, Licent. Minister.

BUFFALO

UNITY SPIRITUALIST CHURCH 2160 Fillmore Ave. at Leroy Ave. Services Sun. 7:45 p.m. Medium's Day 1st Sun. of Mo. 3:30 - 7:45 p.m. Hot dinner at 5:30 p.m. Rev. Margaret Hauth, Pastor.

SPIRITUALIST CHURCH OF ETERNAL BROTHERHOOD, 1980 Bailey at Hazel. Services Sun. 7: 45 p.m. 1st Sun. month, 3:30 & 7:45 p.m. Lyceum 7 p.m. Mid-week. Wed 8 p.m. Rev. D. Mona Berry, N.S.T., Pastor.

NAZARENE UNITY SCIENCE CHURCH, 343 E. North St. Sun. Services 7:30 p.m.; 2nd Sun. Mediums Day, 3 and 7:30 p.m.; dinner 5 p.m. Message circle each Wed. 1 p.m. & 7 p.m. Dr. Rowland A. Henry, Pres. and Pastor. Rev. Edward S. Krzos, Vice-Pres. & Ass't. Pastor; Dr. John G. Devine. Treas. & Fin. Sec'y.; Stella Krzos, Sec'y. Tel. TT 3-4307.

JOHN CARLSON MEMORIAL SPIRITUAL CHURCH, 1045 Elmwood Ave. Services: Sun. 7 p.m. Medium's Day, 3rd Sun. 3:00 p.m. & 7 p.m. Rev. Edith S. Wendling, Pastor. Rev. M. Luther, Sec'y. Classes Tues. 1 p.m. & 8 p.m. Phone TF 6-0750.

UNIVERSAL HARMONY TEMPLE, 178 Olympic Ave. Services Sun. 7:45 p.m. with Healing, Fellowship Day every 2nd Sun. 3 and 7:45 p.m. Midweek Service, Thur. 2 and 8 p.m., all message with Healing. Private Consul't. Phone TX 5-6223. Minister, Rev. Rosaline K. Glasser; Ass't. Minister, Rev. Hazel B. Ossman.

CORNING

UNIVERSAL SPIRITUALIST CHURCH, 22 Earl St. (Northside) Services Sun. 7:30 p.m. Mediums Day, 3rd Sun. Month. Message service Tue. 7:30 p.m. Rev. Jaroslav Tuma, Pastor. Phone XN 2-0718.

CORTLAND

FIRST SPIRITUAL AND DIVINE SCIENCE CHURCH, 97 Owega St. Services Sun. 11 a.m. Healing and Message circle Wed. 8 p.m. Rev. Kathryn Daines, Pastor. Rev. Howard Sampson, Ass't. Rev. Melessa Miller & Mabel Smith, Healers. Arlene Badman & Aver Niles, music.

JASPER

GOLDEN ERA WIGWAM SPIRITUALIST CAMP, G.A.S. Services Sun. 2 p.m. by Pastor Mrs. Ruth Gerould. A'sst. Pastor Mrs. Mildred Jones. Sec'y. Ruth Lorrow of Canisteo. Every 4th Sun. Medium's day, guest workers. Supper at 4 and circles 6 p.m.

LOCKPORT

LOCK CITY SPIRITUALIST TEMPLE, 11 Cottage Street. Sunday evening services at 7:30. Medium's Day, third Sunday at 3:30 and 7:30. Hot dinner served at 5 p.m. Mrs. Rom. Christie, Sec'y. 3-6018.

ROCHESTER

SPIRITUAL CHURCH OF DIVINE LOVE, 35 Richmond Street. Services Wed. 8 p.m., Sun. 11 a.m. Medium's Day, 2nd Sun. month. Rev. George P. Woods, Pastor. Rev. Nadien Wood, Co Pastor.

PLYMOUTH SPIRITUALIST CHURCH, Plymouth and Flint Street. Services Sun. 3:30 p.m. and 7:30 p.m. Guest Mediums 2nd and 4th Sun. of month. Hot dinner served every Sunday, 5:30 p.m. Rev. Eleanor Gutzmer, Pastor, Dorothy Callahan. Secretary.

FIRST SPIRITUAL SCIENCE CHURCH, 834 W. Main St. Services Sunday & Wednesday 7:45 p.m. Healing and Message service. LO 2-9266. Rev. Bernard G. Weinberg, Pastor; Rev. Mayme Rosenbaum, Co-Pastor.

SYRACUSE

WAYSIDE SPIRITUALIST CHURCH, 220 E. Washington Street. Services Sun. 7:45 p.m. Rev. Luania Caley, Pastor. Rev. Gertrude Brown, Sec'y; Rev. Earl Young, Ass't. Pastor.

FIRST SPIRITUALIST CHURCH, 535 Oakwood Avenue. Services - Sun. and Wed. 7:30 p.m. Margaret H. Tice, Pastor and President. Phone HO 8-5638. M. Frances Morse, Sec'y.

UTICA

CHRISTIAN SPIRITUALIST CHURCH, Maher Bldg., Seneca St. Entrance. Services Sun. 3 &

7:30 p.m. 2nd Sun. month, supper 5 p.m. Rev. Mabel R. Hammel, Minister. Mrs. Rena Earle, Sec'y.

LONG ISLAND, N. Y.

HOLLIS, L. I.

CHAPEL OF SPIRITUAL TRUTH. Services 1st, 3rd & 5th Sundays of month, 7:45 p.m. Rev. Henrietta L. Cox, Pastor. Phone OLympia 7-9497.

SOUTH OZONE PARK

HELEN MEMORIAL SPIRITUALIST CHURCH, 143-16 Sutter Ave. Services Sun. 8 p.m., Tues. 2-8 p.m. Rev. Grace E. Wagner, Pastor.

EAST ROCKAWAY

GOLDEN RULE SPIRITUALIST CHURCH, INC., 22 Barnstable Road. Services: Classes by written app't. only, at East Rockaway, Bethpage, L.I. New York City, Shelton, Conn. Pastor, William J. Donnelly, Co-Pastor, Elinor Bond Donnelly.

WEST HEMPSTEAD, L. I.

SPIRITUAL CHURCH OF MAGDALENA, 559 Henry Street. Sun. and Wed. 8:00 p.m. Wed. 2:00 p.m. Thur. 10 a.m. Phone IVanhoe 1-3404. Rev. Marion G. Miller, Pastor.

NEW YORK CITY

CATHREDRAL OF FAITH, 41 West 73rd St. Phone TRafalgar 3-0994. Bishop Richard Renardo, Pastor. Sun. Worship & Healing 6:15 p.m. Messages 7:30 p.m. Wed. & Sat. 1 p.m. messages nad Wed. & Fri. 6:30 p.m. Air conditioned Chapel.

TEMPLE OF LIGHT, 152 W. 42nd St. (Suite 708). Rev. Marion Owens, Minister, Sunday 11 a.m. Worship & Healing; Holy Communion 1st Sun. month; Study Unfoldment Class Monday 7 p.m. Message Services daily 2 & 7 p.m. — Rev. Minnie Corb, Tue. & Thur. 2 & 7 p.m.; Rev. Allan Lynd, Fri. 6:30, Sat. 2 & 7 p.m. Sec'y. Phone: EX 2-1037.

UNITED SPIRITUALISTS' CHURCH, 213 W. 53rd St., Room 402. Healing Demonstrations & Messages Sun. 2:30 p.m. Evenings - Sun. Tues. Wed. Fri. 7:30-9:00 p.m. Afternoons-Wed. & Sat. 1:00-3:00 p.m. Ministers. Sylvia Brooke & Martha Feldstein. Phone CIrcle 5-4566.

SPIRITUAL SCIENCE MOTHER CHURCH, INC., Studio 1010, Carnegie Hall, 56th St. and 7th Ave. Ent. Sermon and Message service Sun. 7:30 p.m. Rev. Glenn Argoe, Minister. Message Services: Tues. 5:30 to 7:30: Wed. 2 p.m.: Fri. 5:30 to 7:30. Phone COlumbus 5-2952 for Special Events.

THE FRANCESCAN ORDER OF GOOD WILL AND HARMONY 1991 Arthur Ave. (Bronx). Services Sun., Mon. & Wed. 7:30 p.m. Class Thur. 8 p.m. Rev. Angela J. Sessa, Pastor, L. Sessa. Pres. Phone TRemont 8-9134.

HELEN BRAND MEMORIAL (I.A.G.S.) Studio No. 36, 1425 Broadway Studios, near 40th Street. Services each Sun. 2:30 p.m. Rev. Hazel Brand Herrejon, Minister.

CENTER OF DIVINE GUIDANCE, 118 W. 57th St., Studio 229, Great Northern Hotel. Services: Message Services Sun. 7 p.m. Thurs. 10 a.m. & 7 p.m. Fri 2 pm. Classes Wed. 2 p.m. Fri. 8 p.m. Rev. Martha K. Seidler, Pastor. Phone CIrcle 5-4915 or GEdney 9-5368.

FIRST CHURCH OF SPIRITUAL VISION, 100 W. 72nd Street, Room 301. Message Services Tues. & Fri. 6-9 p.m. Thur. and Sat. 1-3 p.m. Sunday 6 p.m. - Healing & Worship. Rev. Angela V. Cali Wanderer, Pastor. Phone TRafalgar 3-8525. Dev. Classes.

LITTLE CEDAR CHURCH. 100 W. 72nd Street, Room 401. Services: Sun., Tues., Fri. 7 p.m. Wed. 1:30 p.m. Rev. Beulah H. Brown, Pastor Phone: Res. EN 2-7693; Church, TR 3-7880.

THE TEMPLE OF THE NEW DAWN, INC., 211 West 57th St. Sun., 3 p.m., Universial Service, timely talk, meditation, healing service, cosmic message, music. Rev. Nesta Kerin Crain, Dorris Herzog, John J. Besante, Ann Kozak.

FIRST UNIVERSAL SPIRITUAL CHURCH. Rev. Clifford Bias, Minister. Services Sunday 8:00 p.m., Laurelton Room of the Hotel Wellington, 55th St. at 7th Ave.

CATHEDRAL OF GOD, INC. 53 W. 82nd St., up stoop, front. Message services: Tues. & Thur. 7:30 p.m. Sat. 3:30 p.m.; Rev. V. Barbara Lesnowich, Minister. AP 7-0338.

DIVINE CHURCH OF METAPHYSICS, Room No. 309, 1674 Broadway (near 52nd St.) Message Services: Sat., Sun., Tues., Thurs., Fri. 8 p.m.; Sun. 3 & 5 p.m.; Wed. 2 p.m. Dr. Sant Ram Mandal of India. Phone IN 3-5827.

NEW YORK CENTER, S.P.S., INC., Suite 1208-09, Hotel Great Northern, 118 W. 57th Street. Rev. Pierrette S. Austin, Director. Miss Grace Emerson, Sec'y.

FLYING SAUCER NEWS, 119 E. 96th St. 9 a.m. to noon, daily. Phone TE 1-4271. James S. Rigberg, MsD., D.D.

NEW YORK PSYCHOLOGY FORUM, Laurelton Hotel, 147 W. 55th St. Each Tuesday, starting Oct. 10th, 7 p.m. Ann Koernig, Director. Phone GRamercy 7-8650.

SPIRITUAL AND ETHICAL SOCIETY, Sunday 3 p.m. at 111 W. 57th St., 3rd or 17th floor. On Fri. 8 p.m.—at Fred Schneider Memorial Center, 608 W. 140 St., Apt. 15—Discussion, Mediumship & Social. Mrs. June Schneider, Pres.

ST. MARY'S SPIRITUAL TEMPLE ASSN., 306 Lenox Ave. Services Mon., Wed., Fri., 6-9 p.m. Tue. eve. class. Thur. Business meetings. Rev. Walter Guyther, Pastor.

OHIO

AKRON

ST. PAUL'S SPIRITUALIST CHURCH, 60 N. Arlington St. Services Sunday 7:30 Wed. Message Service 7-9 p.m. Lecturer & Medium, Clara Stull. Phone SH 5-3555. Pres. Wm. Irwin.

ASHTABULA

FRIENDS TEMPLE OF SPIRITUAL TRUTH, 1555 Laird Drive. Services every Sunday and Wednesday Evening, 7-7:30 Healing. 7:45-9:30, Lecture and Spirit Greetings. Rev. E. A. Higley, Pastor. Co-Pastor, Rev. Jane Higley. Mrs. Gertrude Shepphard, Sec'y.

CLEVELAND

UNIVERSAL CHURCH, 2066 W. 59th Street. Services Sun. Prayer for sick, 6:30. Con's. 7 p.m. Service 7:45 p.m. Rev. Myrtle Sizer, Pastor; Rev. Clara Todten, Ass't Pastor.

THE WHITE TEMPLE OF SPIRITUALIST FAITH, 1885 Fulton Road. Services Sun. 3 & 7:45 p.m. Fri. 8 p.m. Rev. I. L. Peterson, Rev. Shirley May Grampa, Co-Pastors. Phone WOodbine 1-6180.

CINCINNATI

UNIVERSAL BROTHERHOOD OF THE COSMIC AGE OCCULT SCIENCE TEMPLE, 3756 Reading Rd. Services Sun. only, 9:45 a.m. Master teach., 10:45 a.m. Worship. 7:45 p.m. Service. Rev. Emil J. Schmidt, leader. Phone WO 1-0506 or MO 1-8597.

TOWER OF LIGHT CHURCH OF SPIRITUAL SCIENCE, (U.S.A. Memb.) 2420 Copeland St. Half Square W. Peebles Cor. Services Sun. 2:30 p.m. Day and evening classes. Message service Wed. 7:30 p.m. Rev. Paul N. Straky. Ch. Phone AV 1-2497.

BEACON SCHOOL OF LIGHT, INC., 628 Forest Ave. Phone 281-9826. Meeting Wed. at 8:00 p.m. Every Third Sunday of month at 4:00 p.m. Visitors welcome.

TEMPLE OF THE OPEN DOOR, 1268 Coolidge St., Mt. Washington, Cincinnati. Leaving Govt. Square, Bus 24 to Coolidge St. Services: 2nd, 3rd, and 4th Sun. of every month, 2:30 p.m., Healing. Phone Be 1-7195, Rev. G. E. Mills.

COLUMBUS

SPIRITUALIST CHURCH OF SPIRIT REVELATION, 241 W. Hubbard Ave., Sun. and Wed. 7:30 p.m.; mesage service, fourth Fri. 8 p.m. Mrs. Chas. Mitchell, Pres., phone AX 9-2775; Rev. Elizabeth M. Lannon, Pastor and Sec'y.

TEMPLE OF PSYCHIC PROPHECY, 2495 N. 4th St. Services: Sun. & Wed. 7:45 p.m. Ladies Aid, Wed. 1 p.m. Rev. Nancy A. Robinson, Pastor. Phone AM 8-9125.

TRUTH TABERNACLE, cor. 9th & Indianola Aves. Services Sun. and Tues. 7:45 p.m. Divine Healing at both services. Rev. Curtis V. Morris, Pastor. Church office 160 Little Flower Lane, Columbus. Phone BE 1-4489.

CHRISTIAN SPIRITUAL CHURCH, 2233 Summit Street. Services: Sun. & Wed. 7:30 p.m. Worship, healing, messages. Mary Walpole, Sec'y. Church ph. AM 7-5171. Pastor, Inez Dreibelbin, CA 8-3945

THE FIRST SPIRITUALIST CATHEDRAL, Sixth and State Streets. Services Sunday and Thursday 7:30 p.m. Rev. Ralph A. Whitney, Pastor. Bernece Whitney, Secretary. Church Phone CA 8-1112. Pastor's Phone CL 2-1843.

DAYTON

THE UNIVERSAL TEMPLE OF TRUTH FOUNDATION, 2nd & Ludlow, Miami Hotel, Aviation Room. Services Sun. 4 p.m. Rev. Gladys Nell, Steffen Tharp, Pastor.

CENTRAL SPIRITUALIST CHURCH, Haynes & Hulbert Sts. Services Sun., Lyceum 9:30 a.m., Devotional Service, 7:45 p.m. Pastor: Mrs. Echo Steinke, Phone AX 8-4523; Mr. Franklin Holland, Phone 236-2810, Dayton.

EAST LIVERPOOL

FIRST SPIRITUALIST CHURCH, 245 W. 6th St. Services Sun. and Mon. 7:30 p.m. Sara H. Bowersock, Pres., Doris Tucker, Sec. 812 Dresden Ave.

FREMONT

FIRST SPIRITUALIST EPISCOPAL CHURCH. Taft at Charles Sts., near Napoleon St. Services each Sun. 3 p.m. Rev. Luella M. Morrison, Pastor. Phone FEderal 2-7534.

MARION

MEMORIAL SPIRITUAL CHURCH, 122 W. Church Street. Services Sun. 7:30 p.m.

MANSFIELD

PHILADELPHIA SPIRITUALIST TEMPLE OF THE GOLDEN DAWN, Assembly Room, International Zodiac Club, room 304, Bird Bldg. 61½ No. Main St. Services Sun. 7:30 p.m. Development classes and Zodiac facts, Wade Tucker, Director, Rev. Ida Bates, Pastor. Ph. Pioneer 7-3936.

MASSILON

THE FIRST SPIRITUALIST CHURCH, 224 North Ave. N.E. Services: Sun. 7:45 p.m. Lecture and messages Mary Church, Rec. Sec'. Phone Canton Hyacinth 9-5542.

STUBENVILLE

FIRST SPIRITUALIST CHURCH, 207 N. 6th St. Services Sun. 7:45 p.m. Rev. Cora Yocum, Pastor. Isabella Harding, Sec'y.

SAYBROOK

SHRINE OF THE HEALING MASTER, South Ridge West, (I.N.G.A.) Between Route 5 & Depot Rd. Services Sun. 2:30 & 7:30 p.m. Healing, Lecture, Messages. Rev. Helena Bowers, Pastor. Rev. Margaret Coughman, Rev. David Podmore, Co-Pastors. Phone Worth 9-1657.

TOLEDO

CHRISTIAN SPIRITUALIST CHURCH, 1222 Erie St. Cecil Engle, Pastor.

FIRST SPIRITUALIST CHURCH OF TOLEDO, 636 Western Ave. (at Field). Services Sun. & Tues. 7:30 p.m. Rev. Fred L. Felix, Pastor; Sylvia Haynes, Sec'y. Church phone CH 9-5389.

WARREN

CHRIST UNIVERSAL SPIRITUAL CHAPEL, 403 Atlantic, N.W. Services Sun. 2:30 p.m. Rev. Sally Murray, Pastor.

SPIRITUALIST CHURCH OF TRUTH, Grotto Hall, 480 W. Market St., Services Sun. 2:45 p.m. 1st and 3rd Tues., of month. Healing and messages. Martha Dawson Aman, Pastor, 1817 Youngstown Rd. Phone 3-0736. Bessie Thomas, Sec'y., OL 4-8898.

YOUNGSTOWN

FIRST SPIRITUALIST TEMPLE, 323 W. La Clede Ave. Church phone, ST 8-9134. Gilbert Foster, Pastor. Residence, 2320 Volney Rd. Phone ST 8-9298.

OKLAHOMA

OKLAHOMA CITY

SPIRITUAL LIFE SCIENCE CHURCH, 316 S.W. 22nd St. Florence Heistand, Minister. Vernon Hendry, Co. Sec'y. Phone MElrose 2-3488. Sunday School 10:30 a.m. Evening services 8 p.m. Sun.

CENTRAL SPIRITUALIST CHURCH, N.S.A.C., 1005 N. Harvey. Services Sun. Lyceum 10:30 a.m. Eve. 7:45 p.m. Message Wed. 7:45 p.m. Carrie H. Hewett, Pastor. Lester C. Scoles, Pres.

UNIVERSAL SPIRITUALIST CENTER, 2240 Northwest 18th St. Sun Church Services and Healing, 8 p.m. Message service Wed. 8 p.m. Rev. Myrtle Harnish, Pastor.

TULSA

FIRST UNITY SPIRITUAL SCIENCE, 711 South Cheyenne. Services Sun. and Wed. 8 p.m. Healing at both services. Rev. Orpha C. Beaulieu, Minister. Phone LUther 4-7725. Rev. Lena Williams, Assistant Minister & Secretary. Phone CHestnut 7-2871, Kelleyville.

OREGON

CANBY

FIRST SPIRITUAL RELIGIOUS ASS'N. OF CLACKAMUS CO., INC., Rt. 1, Box 575. New Era Camp Services every Sunday 11 a.m. Rev. Lloyd Huffman, Pres.; Rev. Beatrice Gainer, Treas. Phone Canby 3915. Ruby Vigelius, Sec'y. Rt. 1—Box 575, Canby.

EUGENE

CHAPEL OF FAITH, 909 W. 5th, Services Wed. 7:30 p.m. Rev. Lorena Milice, Pastor.

PORTLAND

THE FIRST SPIRITUALIST CHURCH, N.S.A., Redmans Hall, 1510 S.E. 9th Avenue and Hawthorne Blvd. Services: Sun. 7:00 Healing. 7:30 p.m. Service

SPIRIT GUIDED FRIENDS, INC., "Christion Spiritualists." Temple at 5729 S.E. Boise. Services Sun. & Wed. 8 p.m. Healing at all services. Minster, Rev. Jean Krause. Phone PRospect 1-8986; Sec'y, Dulcie Jackson.

THE FIRST SPIRITUALIST CHURCH, 5123 N.E. 21st Ave. Services Sun. 7:15 p.m. Rev. Alma Gudhart, Pastor. Phone ATlantic 1-4541.

PENNSYLVANIA

PHILADELPHIA

UNIVERSAL SPIRITUALIST BROTHERHOOD CHURCH, Rising Sun & Park Aves. Services Sun. 3:30 p.m. Lecture & Healing 7:30 p.m. Healing 7:45. Lecture and Messages Wed. 8 p.m. Healing & Messages. Rev. Anna K. Rose, Pastor.

FIRST ASSOCIATION OF SPIRITUALISTS, Master St., West of Broad. Lyceum Sun. 2:30 p.m. Lecture and message, 3 p.m. Dinner 5 p.m. Healing, 7 p.m. Lecture and messages, 7:30 p.m. Rev's. Melvin and Dorothy Smith, Co-Pastors. Mary Mooney, Sec'y.

THE FOURTH SPIRITUALIST CHURCH, 165 E. Albanus St. Service Wed. & Fri. 8 p.m. Sun. 2:30 & 8 p.m. Rev. Harry R. Brunning, Pastor.

THIRD SPIRITUALIST CHURCH, 3226 N. Front Street. Services Sun. & Wed. 8 p.m. Thurs. 8 p.m. Dark Seance. Elmer S. Hallowell, Pres. Church Phone RE 9-3941.

SECOND SPIRITUALIST CHURCH, 423 So. Broad St. Sun. 7 p.m. Healing; Lecture and messages 7:30 p.m. Wed. 8 p.m. Message service. Pastor, Rev. Alida Neige, Co-Pastor, Rev. Augusta Taylor.

FIRST CHURCH OF SPIRITUAL SCIENCE, 2819 N. 21st Street. Closed seances by appointment only. Rev. Veronica dela Torre, Pastor.

PITTSBURGH

FIRST SPIRITUALIST CHURCH, 256 Boquet St. Services Sun. & Thur. 8 p.m. Phone MU 2-3878. Marian Clark, Sec'y.

MOTHERS LITTLE CHAPEL, Tuesday, Thursday, Sunday 7:30 p.m. 114 Federal St.

FIRST SPIRITUALIST CHURCH, 256 Boquet St. Services Sun. 7:30 p.m. Thur. 2 & 8 p.m. Mrs. Sarah Taylor, Pres. Phone HI 1-0131. Church phone MU 2-3878.

READING

FIRST SPIRITUALIST CHURCH OF READING, 1047 Penn. St. Services Sun. 7:30 p.m. Wed. 7:45 p.m. Mrs. Hazel Peterson, Pres.; Rev. Clara Senior, Pastor. R.D. 4, Litiz, Pa.

WILKES-BARRE

SECOND SPIRITUALIST OF WILKES-BARRE, 7 West Market St. Services Sun. 8 p.m. Ladies Aid, 1st and 3rd Wed. of month. Wed. 8 p.m. mid-week services. Mrs. Augusta E. Ridler, Pastor.

RHODE ISLAND

PROVIDENCE

THE W. T. STEAD SPIRITUALIST CHURCH, INC., 32 Haskins St. Services: Sun. 3 p.m. Mrs. Amelia K. Thornley, Sec'y. 77 Bucklin Ave. Warnick, R.I. Phone STuart 1-5306.

HAVEN SPIRITUALIST CHURCH 741 Westminister St. Services Sun. 2:30 & 7 p.m. Mrs. Martha Crossley. Pres. Mrs. Estelle Haven, Treas. Phone HOpkins 1-4715.

TEXAS

BEAUMONT

THE HOUSE OF PRAYER CHURCH, 812 North St. Services Tues. & Fri. 7:30 p.m. Rev. Pearl M. Davis, Pastor. Phone TE 2-0369.

EL PASO

OPEN DOOR TRUTH CENTER, 2821 Idalia. Services Sunday 7:15 p.m. Friday 7:30 p.m., Messages. Rev. Kathryn Baker, Pastor. Phone LO 6-4326.

FORT WORTH

THIRD SPIRITUAL CHRISTIAN CHURCH, 1126 5th Ave. Services Sun. 8 p.m. Open Developing class, Thur. 8 p.m. Rev. Blanche Hanley, Pastor. Phone EDison 6-0975.

HOUSTON

DIVINE LIGHT, U.C.M., 4913 Center. Sun. 2:30 p.m. Mon. & Thur. 7:30 p.m. Rev. Grace Fisher, Pastor. Phone UN 2-3447.

FIRST SPIRITUALIST CHURCH, 3523 Beauchamp Street. Lyceum, Sun. 6 p.m. Lecture, Sun. & Wed. 7:45 p.m. Pastor, Rev. Myrtle London Rogers; Earl J. Bowater, Ass't. Pastor and Director. Harry H. Adams, Healer.

MISSION

PEDRO JARAMILLO SPIRITUAL HEALING CHURCH, (U.C.M.) Rte. 1, Box 102, 2 mi. N. Taylor. Healing, Mon., Wed., Fri., Sun. 10 a.m. - 6 p.m. Messages Sun. 6 p.m. Seances Mon. & Wed. 8 p.m. Rev. Raymond C. Cavazos, Pastor. Phone MU 6-7745.

SAN ANTONIO

UNIVERSAL SOUL SCIENCE TEMPLE, 421 Brooklyn Ave. Services Fri. and Sun. 8 p.m. Healing and Resident Seminary. Rev. C. A. Williams, Pastor and Teacher. Phone CApitol 7-8048.

BETHLEHEM SPIRITUAL CHRISTIAN, 1004 South St. Mary's Street. Services Sun. 7:45 p.m., Wed. 8:00 p.m. Rev. V. R. Cummins, Acting Pastor; Mr. Charles Valenta, President. Phone LE 2-8954.

SEQUIN, LAKE PLACID

CHAPEL BY THE LAKE, Spiritual Science Ass'n. Rt. 4, Lake Placid. Services Sun. 7:30 p.m. Lecture and healing. Thur. 7:30 p.m. Messages. Rev. T. E. Bittle, Pastor, and Hilda Bittle. Phone FR 9-3407.

VIRGINIA

NORFOLK

MEMORIAL SPIRITUALIST CHURCH, 307 W. 37th Street. Services: Sun. and Wed. 7:30 p.m. Miss Florence Siebert, Sec'y.

THE LIGHT OF TRUTH CHURCH OF DIVINE HEALING, 1915 Omohundro Ave. Services Wed. and Sun. 7:45 p.m. Rev. Fred Jordan, Pastor.

RICHMOND

SOCIETY OF TRUTH SEEKERS, P.O. Box 485, Mechanicsville, Va. Services Sun. 7:30 p.m. at Central Y.M.C.A., Foushee and Franklin St., Richmond. Rev. Amy L. Jefferys, Pastor; Sidney G. Morton, Sec'y.

WASHINGTON

BELLINGHAM

FIRST SPIRITUALIST CHURCH, Girard & D Sts. Sun. 7 p.m. Healing, 7:30 Reg. Service. President, Fern Balius, 2400 Jaeger St. Della Carlson, Sec'y—2715 Alabama St.

BREMERTON

HARMONY CHAPEL CHURCH, N.S.A.C., 837 Fourth Street. Services: Sun. 6 p.m. messages, 7:30 p.m. Reg. services. Pres., Leonia Watson, 910 McKenzie; Sec'y., Glenn Brink, 837 Fourth, both of Bremerton.

EVERETT

THE NEW AGE SAMARITAN CHURCH, 18th & Baker. Bible class Sun. 10:30 a.m. Worship 11 a.m. Guest Workers, Development classes Tues. & Fri. 7:30 p.m. Healing, ESP & Message work. Ruth K. McWilliams, Pres. Guest Speakers Invited. Phone ALpine 9-4419.

PUYALLUP

FIRST SPIRITUALIST CHURCH, 343 Second Street S.E. Services: Sun. Lyceum 10 a.m.; evening service 7:30 p.m. Message service 6:30 p.m. Ruth circle 1st Wed. 12 p.m. Pres. Minnie Richardson, 7222 Bell St., Tacoma. Sec'y. Rachel Baars, P.O. Box 395, Sumner. Phone UN 3-7080.

SEATTLE

MARY A. TOWER MEMORIAL SPIRITUALIST CHURCH, 916 E. James St. Devotion and Children's Lyceum, Sun. 11 a.m. Devotion, Sun. and Wed. 7:30 p.m. Message Circle, Sun. 6:30 p.m. Adult Lyceum Fri. 8 p.m. Rev. Mary B. Crisp, Pastor. Phone EAst 2-6021.

THE CHURCH OF SPIRITUAL UNITY, 3013 Arcade Bldg. Services: Sun. 3 p.m., preceded by Lyceum at 1:45 p.m. Rev. Bertha D. Raudabaugh, Pastor; LaVerne E. Weber, Pres.; Marie Lechner, Sec'y.

UNIVERSAL SPIRITUALIST LIBRARY, 3009 Arcade Bldg. Books for rent and periodicals for sale. Mediums in attendance. All welcome. Ada B. Johnson, Pres., Phone SU 3-0449. Genevieve Siedler, Sec'y. Phone LA 3-9220. Emma English. Librarian.

THE CHURCH OF THE ASCENDED MASTERS, 523 Summit Ave. N. Services Sun. 3 & 7:45 p.m. Wed. 1 p.m. Meditation. Debate 3 p.m. Reg. Services 7:45 p.m. Rev. Elise Hargesheimer, Pastor. Phone WE 6345.

THE AQUARIAN FOUNDATION, 315 15th Ave. N. Services Sun. 11-12 a.m. & 7:30-8:30 p.m. Wed. 7:30-8:30 p.m. Rev. Keith Milton Rhinehart, Pastor.

TACOMA

PROGRESSIVE SPIRITUAL CHURCH, 1114 S. 48th St. Sunday School 10 a.m. Service 11 a.m. Rev. Beulah Branton, Pastor. Phone JU 8-7215.

SPIRITUAL MEMORIAL CHURCH, 931 Fawcett. Services Sunday 7:30 p.m. followed by messages. Rev. Margaret A. Baker, Pastor. Phone MA 7-1044. Mrs. Ruth Truman, Assistant.

NATIONAL SPIRITUALIST CHURCH, 606 Fawcett Ave. Services Sun. 11 a.m. Kenneth Dawson, 1019 6th Ave., S.W., Puyallup.

WEST VIRGINIA

HUNTINGTON

CLARA PRITCHARD MEMORIAL CHURCH (N.S.A.C.), 510 Fourth St. Sun. services 7:30 p.m. Rev. Marie E. Doyle, Pastor. Phone JA 5-9884.

WHEELING

THE FIRST SPIRITUALIST ASSOCIATION, Way Memorial Temple, Broadway & Maryland Sts. Services Sun. Lyceum, 9:30 a.m.; Devotional 10:45 a.m.; Message service Wed. 8 p.m. Rev. William Hubbard, Pastor.

WISCONSIN

BEAVER DAM

CHRIST UNITY SCIENCE CHURCH, Inc., 925 S. Spring Street. Services: Sun. 10 a.m. Children's class 9:30 a.m. Thur. 7:30 p.m. Service & Messages, Healing and Consultation daily. Rev. Hattie Hoppa, Pastor.

KENOSHA

CHRIST'S HEALING SHRINE, 6333 Sheridan Road. Rev. Marnie Koski, Pastor. Services: Wed. 2 p.m. Thur. 7:30 p.m. Sun. 3 p.m. Phone OLympic 7-6863.

MADISON

CHURCH OF DIVINE SPIRIT, G.A.R. Hall, 118 Monona Ave. Services Sun. 7:30 p.m. Rev. Adele Walker, D.D., Pastor.

MILWAUKEE

CHRISTIAN UNITY SPIRITUAL SCIENCE CHURCH, 2603 W. Atkinson Ave. Divine Service Sun. 9:30 a.m.; Divine Healing by appointment. Rev. Walter F. Krahn, pastor. Phone Hilltop 5-2712.

TEMPLE OF SPIRITUAL VISION. Woodmen Club House, 734 N. 26 St. Rev. Anita M. Kuchler, Pastor. Church Center, 1416 N. 14th St.

THE PILGRIM PSYCHIC SCIENCES CHURCH, 1239 S. 15th Street. Services: Sun. 10 a.m., Wed. 7:30 p.m. Frieda Baumann, Sec'y. Phone UP 3-1083.

CHRISTIAN SPIRITUAL TEMPLE, 2544 North 27th Street. Services Sun. 10:30 a.m. & 8 p.m. Rev. Otto Fredricks, Pastor. Phone HI 4-6054.

FIRST PSYCHIC SCIENCE Church, 2671 N. 9th Street. Devotional services Sun. 10:30 a.m. Edward Urban, Pres.; Adele L. Zimmerman, Sec'y., 2144 N. 64th St.

TRUE SPIRITUAL CHURCH, INC., 2378 No. 27th St. Services Sunday & Wednesday 7:30 p.m. Rev. L. Nesbitt, Pastor. Phone DI 4-7685.

WEST ALLIS

FIRST SPIRITUAL SCIENCE CHURCH OF DIVINE HEALING, 2219 So. 55th St. Services 3 p.m. Sun. Consul't. by App't. Rev. Dr. Valeria P. Horvath, D.D., Pastor. Phone LI 3-8058.

CANADA

HAMILTON, ONT.

JESUS OF NAZARETH SPIRITUAL, U.C.M. Church. 150 Market St. Sunday 3 p.m. Healing; 7 p.m. Devotional, healing, messages. Tuesday 2 p.m. Circle; Wednesday 7:30 p.m. Healing or spiritual service. Rev. Helen Gerencser, Pastor. Rev. John Barabash, Ass't. Pastor. Phone JA 9-5474.

MONTREAL

FIRST SPIRITUAL CHURCH OF MONTREAL, 5585 Monkland Ave. Services 7 p.m. Pastor, Rev. James C. Snook, Phone RE 8-7233; Sec'y., Leslie Humber, 3482 Wilson, Phone HU 1-9056.

NEW WESTMINISTER

FIRST SPIRITUALIST CHURCH, Rendey Vone Hall, 702 Royal Ave. Rev. George Pyper, Pastor. 13124 108 Ave. North Surrey, New Westminister. Phone WO 1-5725.

TORONTO

BRITTEN MEMORIAL SPIRITUALIST CHURCH, 104 Clinton St. Services Sun. 3 p.m. Healing and messages, 7:15 p.m. Devotional service, Healing & Messages; Wed. 8 p.m. Trance seance; Thur. 2:30 p.m. Healing and messages. Rev. Mae Potts, Resident Minister. Phone LE 1-1968.

NAZARETH CHAPEL, CHRISTIAN SPIRITUALIST, 136 Glebemount Ave. Services Sun. 2:30 p.m., Healing-clairvoyance. Sun. 7:30 p.m. Evening worship. Tue. 2:30-8 p.m. Billet Service. Rev. S. J. Henningham, Pastor.

CHURCH OF SPIRITUAL UPLIFTMENT, Affil. S.N.U. Lakeview Hall, 319 Keele St. at Annette. Rev. Elizabeth Mac Lennan, Pastor. Phone 533-7797. Services Sat. 7:30 p.m. Open forum & messages. Sun. 2:30 p.m. Healing & messages. Sun. 7:00 p.m. Worship & Spirit greetings.

VANCOUVER, B. C.

BRITISH COLUMBIA SPIRITUALISTS' ASSOCIATION. Rev. Wendy Douglas, Pres.; Rudolf Henke, Secretary. Head office: 2964 East 2nd Ave., Vancouver 12, B.C., Canada.

FIRST UNITED SPIRITUALIST CHURCH, 2380 Pine St. Services Sun. 2:45 and 7:30 p.m.; Wed. 8 p.m., Healing and messages. Mrs. Florence Henders, Pres. Phone CY 8-4948. Mrs. Frances Wingfield, Sec'y.

INTERNATIONAL SPIRITUALIST ALLIANCE, INC. AND THE INTERNATIONAL SPIRITUALIST REVIEW. Pres. Rev. B. Gaulton Bishop. Sec'y. Rev. D. A. Horning; Editor, Rev. Dr. John Horning. Headquarters, Psychic Science Study Centre, 3501 Commercial Drive. Phone TR 4-7943. Head office, 1842 William St. Phone AL 5-5600..

VICTORIA, B. C.

OPEN DOOR SPIRITUALIST CHURCH, 1600 Cook Street. Services Sun. 11 a.m. Lyceum, 7:30 p.m. Worship Thur. 8 p.m. Healing and messages. Rev. Elsie M. Tingley & Rev. George M. Tingley, Co-Pastors. Phone EV 3-5368. Rev. Mildred A. McBratney, Ass't. Phone EV 4-2397.

WHITE ROCK, B.C.

B.C. SOCIETY FOR PSYCHIC STUDY, INC., 15139 Buena Vista Ave. Service Sun. 2:30 p.m. Rev. Louise N. Daniels, Pastor. 8010 16th Ave., Burnaby 3, B.C. Mrs. Florence Grant, Sec'y.

WINNIPEG, MAN.

WINNIPEG SPIRITUALIST CHURCH, I.O.O.F. Temple, Kennedy St. Services Sun. 11 a.m. & 7 p.m. Rev. Evan Clarke, President.

HEADHUNTERS . . .

(continued from page 19)

a certain John Sahib, who had studied with a Tibetan yogi. They recalled last seeing a certain box of theirs at a dak bungalow some distance from where a Commissioner of the Police of the district lived, an acquaintance of theirs. But, since they were in a hurry, and since it would take more than 16-17 days to even get a letter to the Police Commissioner, they decided to try an experiment. They very much wanted to leave on the following morning.

Repba then explained that it was necessary to understand this incident to know that after dark in several sections of India, the people do not open their doors. If one travels, he has to take precautions, and make plans ahead, for if he has not done so, and calls at one of these villages after dark, he is not admitted.

As John Sahib was a student of the hidden science of the pitris, or spirits, he decided to call upon them for aid. He would, he decided, project himself in his spirit double, visit the abode of the Commissioner of Police, and there talk outside his door. "Memsahib", said Repba, "you will not understand this part of the my story, but live among us and you will, in time, come to see the truth of this." He then went on to say that John Sahib went into trance, and that, strange as it may seem, he talked with the Commissioner while in his projected body, thru the closed door of the Commissioner's dwelling. He told of the lost box, and asked his aid in finding and sending it to the address to which he was bound. The unsuspecting Commissioner, who had heard the message distinctly, promised to have it on its way in ten minutes, if not sooner. Returning to his body, and coming out of his trance, John Sahib told his companion what had taken place, and said that the work of retrieving the lost box had begun. *In time, the box arrived, and in good condition!*

Here the story ended, and Repba was silent. I thanked him and told him I had seen such wonders, and that I knew there was a possibility of getting the lost box back. He seemed grateful that I understood, and said that some of the Sahib folks he had met and whom he had worked for, laughed at such experiences as these, and seemed too proud and indifferent to learn anything from the brown man, even when they had never had such experiences as these themselves.

When we rose to go on our way, I remarked that the wonders and unusual surprises of the East are guaranteed to keep any normal person humble, and that it is a truism, even in the West, that he who thinks he knows most, will learn least.

To Be Continued

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